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1907-08

GENERAL AND REVENUE SECRETARIAT

(Education)

NOTES

File No 422-07

FILE HEADING

Introduction of Religious teaching into the Schools of Mysore

From

No	Dated	Received

Diary No	Enclos	Spare Copies	Serial No

BRIEF ABSTRACT OF LETTER

NOTES AND ORDERS

PTO

GPP 30 000—90 3.08

Mysore, 13th June 1903

My dear Sir

The Dewan has had a talk with you about the introduction of religious teaching in all schools in the State. He desires me to say that what is wanted now is a simple scheme which can be approved by Government at once, leaving details to be worked out later on.

The scheme in outline may direct in general terms that in all schools maintained, aided or recognized by Government or by Local or Municipal Boards, there shall be religious instruction for a prescribed period (say

half

half an hour or more) at the beginning of the class hours, that such instruction shall be based, in the case of Hindus, on the Sanathana Dharma series of text-books (which contain teachings common to and accepted by all castes and sects), in the case of Christians on the Bible, and in the case of others on the writings (to be specified) held sacred by them, and that the time tables in schools shall be suitably modified

It seems unnecessary at this stage to lay down any very elaborate rules even if the matter required any

As it is the desire of Government that the new arrangement should come into force from the beginning

of

4

of the next official year (1st July 1903), I am to ask you to kindly submit your proposals at your earliest convenience

Yours Sincerely

13 Oct

H J Stokes, Esquire, I A S,
Inspector General of Education in Mysore

ಪುಟ 422-ರ

G R S 12]
General and Revenue Secretariat

Govt File No 422 of 1907-08

Serial No

My D.O. of this date to Mr Khaparde is sent to G.T.-Can collect for information.

Sd/ 13 Govt

Answer Mr Khaparde's reply -

Sd/ 14 Govt

1 From the Inspr Genl of Govt,

No 10488/320 dt 17.12.08

Submits his proposals for the introduction of Religious teaching into the Schools of Mysore

Solved with a draft: The chief points requiring special consideration and orders is this in para 6 of the letter Mr Khaparde while proposing specific teaching in Religious subjects states that the Sanatana Dharma may be taught for Hindus, the Koran for Mohamadans and the bible in Mission High Schools for all boys, provided that attendance

King sng 20/12/08

This cannot be allowed

G R S 12]
General and Revenue Secretariat

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in these Religious classes is left optional, the parent's Request to except a boy from attendance being accepted by the Head Master From this it appears that the Hindu & the Mohamadan Religions need not be taught in Mission High Schools It is not known whether the bible should or should not be taught in Govt and other Schools Again the Govt says in para 8 that in the Middle Anglo Vernacular classes Elementary text book of Sanatana Dharma and the Koran should be taught for 15 minutes in the afternoon It is not clear whether this teaching applies to the Mission Schools also or merely confined to the Govt & other aided Schools. From the tenor of the whole letter it appears that the General discourse on moral Subjects before the class

Her Cannot be permitted either

No objection if there is a sufficient no of boys to whom the Bible could be taught

The teaching should be only once in the day morning preferable 20' General discourse for all Students & 15' based on religious books for the benefit of the boys professing the different religions

GPB— 0 100—17 3 07

Serial No

Commences in the morning is applicable to all High Schools, Govt and Missions, while the Specific teaching on Religious Subjects, the Mission authorities could continue instruction in the bible, attendance in the bible classes being made optional and the Govt and other Schools will give instruction in Hindu & Mohammedan Religions. Thus the scheme is not general but partial In the draft Rule it is proposed to teach given Religious instruction suitable to each particular sect ~~etc~~ in all Schools

Rules vide draft

22/6/08

Vide 5 & 6
22/6/08

7226
22 6 1908

Dewan Sec's 19 (r)
22/6/08

Dewan's order

Mr Mabbe has promised to send up further proposals based upon the report

Note—Contn sheet

GPB—0 100—17 3 07

G R S 12]
General and Revenue Secretariat

File No 422 of 1907-08

8

Serial No

582/2/8

6/907

Mr V Subrahmanya Iyer who has deputed to study the system in the schools and colleges of the Madras Presidency. He may be awarded Rs 28 8.08

This has, I believe, been sanctioned

31/8/08

v Sn 3 31/8/08

31/8

This has since been Sent to the Dewan with Diary No 1407 on 29/8/1908

It has been received back in the office - please put it up

1/9/08 2908 VI

P.T.O

71—Contn sheet

GPB—0 00—17 3 07

G R S 12]
General and Revenue
Secretariat

Edn File No 422 of 1907-08

9

Serial No 2

1907

From the Dy Sl of Edn

No 1713/110 & 23/8/08

In continuation of my letter No 1048/720 & 17th June 1908 submitting proposals for introduction of Religious and moral instruction into the Schools of the State, forwards copy of a Report of Mr V Subramanya Iyer, Head Master of the Tinnelvelly High School on Religious education as it is imparted in some of the Schools in the Madras Presidency and suggests certain modifications in his original proposals

The previous papers were subd to the Dewan on 1/7/08 with D No 9623

Submitted in connection

Dewan Sahib 28 8 08

28/8/08 Dewan

27/8/08

1907 & 1908

Noil—Contn sheets

Dewan 29 8

G1 B—50 000—17 3.07

G R S 12]
General and Revenue Secretariat

File No 422 of 1907-08 10

Serial No

1407

The main file has been returned to office with a routine note. The Dewan desires that this communication may be put up with that file, and placed before the Councillors. The file may also be circulated to Second Councillor, before submission to the Dewan

Pro Ex
1908

Exn by Wyatt
V no 502/11

2111/2/9

All the papers are put up together and Submitted

6067/3905

Kim 5/9
2/9/08

18 Cr) 3 9 08 2111)

Reference is solicited to
(a) The late Chief Commr's Pro No 815 Ed 2 dated 2 May 1874
(b) The Govt of India Resolution of 11 March 1904 - para 25
(c) The office draft put up on 22 June & amended by me on 1st July 08 -

all hereunto putup, referred to in the "Routine Note" mentioned at the top of this page -

2 Considering the great variety of schools that exist in Mysore and

NOTE—Contn sheet

G I B —50 000—17 3 07

Serial No

and the great variety of Castes & creeds of the boys & girls that attend them, & the different degrees of bigotry which pervade the classes to which the boys & the girls belong, it seems to me impracticable to undertake any religious teaching properly so called - Ethical teaching based on religion & imparted by discourse lasting about 20 minutes at a time is practicable & desirable & the draft of Mr Jinks is concurred in this sense - No text books need be prescribed for the pupils themselves - The list of books given in Mr Nabha's letter may be recommended for Teachers - Additions can be made to the list from time to time - Works by Smiles Emerson Sir John Lubbock, Benjamin's Children's Friend &c &c would be suitable additions - Extracts from books like "The imitation of Buddha" "The imitation of Christ," &c &c may also be

Merchant

NOTE—Contn sheet

GPB—50 000—1d 5-08

Serial No

1157

Mentioned as well as some Brahmo & Theosophical Society publications - "The Theists prayer book" will serve as a model for the daily assembly prayer in school - In this way, the Upanishads & Moral instructions imparted, would be instructions in Universal Religion -

In the Draft, provision is also made for a fifteen minutes' purely religious instruction - Personally I would prefer to omit this - But it may be retained as an experimental measure -

Put it before

To the second Committee

12/9/25

Serial No

3 Cr / 149

The Mysore State may well set an example to the rest of India in the matter of imparting religious & moral instruction in all its schools, though this has already been begun in certain schools in the British India - vide Mr Subramania Iyer's report The entire absence of moral & religious instruction in our schools is to a large extent responsible for the present state of Indian Society The Educated men are divorced from religion - because this has not been taught to them either at home or at school It has been urged that the great variety of castes & creeds is a bar to religious teaching Take for instance the Hindus - The texts books of Hindu religion are well known & universally acknowledged

NOTE—Contn sheet

GPb—50 000—18 5 08

Serial No

There are 3 different Schools of thought But they all gather round the Same Hindu Trinity The Sanatana Dharma Series of the Benares Hindu College may be accepted as the text books for the present and teaching imparted therefrom Our boys know more about Greek Gods & European Kings than their own gods & their own Kings There is no harm in teaching them about Brahma, Vishnu & Mahadeva, Ganapathi &c. The holy stories and traditions Concerning them should be the heritage of every Hindu The sectarian bickerings of later days may be strictly avoided

On the whole the proposal made by Mr Bhabha

GPL—50 000—18 - 08

Serial No

may be approved as a
tentative measure
& brought into operation
at once

We need not be afraid
of the teaching of dogmas
under the guise of religion
The dogmas common to
all the sects and accept-
able to the Hindus as
a whole are given in the
Sanatana Dharma book
and no harm need
be apprehended from
teaching them In fact
they form the Corner
Stone of the Hindu religion

The text books on
moral instruction, ~~given~~ quoted
by the Pt. Councillor &
the Dept of Education, may
be adopted

When I was Lately at
Dharwar I happened to
pay a visit to the Dharwar

GPB—50 000—18 5-08

Serial No

Training College and was greatly impressed with the religious teaching imparted to the students among whom there were Hindus (Brahmins, Lingayats & other Castes) Mahomedans & Christians All were paraded in the College yard. Each section took up a position and began to recite its own particular religious books for instance the Brahmins recited from Upanishads, Lingayats from their religious book, Mahrattas from Ramdas or Kabirdas - Mahomedans from Koran & Xians from the Bible. So I do not apprehend any difficulty in this matter.

W W Cunningham
14/9/08

2nd Councilor

Dewan CB
14/9/08

WW 14-9

Note—Contn sheet

10385-
1908

GRb—50 000—13-08

17

Extract from the Proceedings of the 212th Meeting of the Council of His Highness the Maharaja, held at Bangalore on the 16th September 1908

VI Subject - (Clause of Schedule)

Introduction of moral and religious teaching into schools in Mysore

O P I N I O N

Paper on Subject

The Council has considered the proposals of the Inspector General of Education contained in his letters Nos 10483/720 dated 17th June 1903 and No 1713/110 dated 23rd August 1908 and also the interesting report of Mr V Subramanya Iyer, Head Master, Tumkur High School, who was specially deputed to study the system of imparting religious and moral instruction in certain schools in the Madras Presidency There were misgivings at one time as to how the system would work when there was such a diversity of sects even among the Hindus themselves, but the report of Mr Subramanya Iyer shows that in practical working religious and moral instruction has not been attended with any difficulty Not only do the different sects among Hindus join the classes but even Mohammadan and Christian boys have no objection to attend them, on the contrary, they attend them of their own accord

Welcome to Mr Bhabha's letter

The Council is therefore in a position to recommend that moral and religious instruction on the lines indicated in Mr Bhabha's letter dated 23rd August 1908 may be introduced in all schools of the State with effect from 1st November 1908

As this is a Hindu State and the bulk of the population is Hindu the curriculum recommended by the Inspector General and the text books suggested by him may

be adopted in all the schools

For the present it may be laid down that when in any school the number of Mohammadan or Christian pupils is not less than 20, arrangements should be made for imparting instruction in their respective religions, but such of them as have no objection to attend the classes in which lessons in the Hindu religion are imparted may be allowed to do so

If any private persons belonging to either of these religions - Mohammadanism or Christianity - wish to make special arrangements at their own cost for teaching their respective religions in schools where the number of pupils of such religions is below 20, every facility should be given for this being done

These rules will be applied to Government schools in the first instance and the question of extending them to aided schools may be reserved for future consideration

No additional establishment will be necessary as the existing establishment will be utilized for the purpose as far as possible and the cost of the text books required will be met from the ordinary Education Department grant

Sd V P Madhava Rao,

DIWAN OF MYSORE

"Extract"

C Balasundaramayya

for Secretary to Government

1/

Submitted to His Highness

The subject of imparting religious and moral instruction in the Schools and Colleges in the State has been under consideration for some time past The need that specially exists at the present time for imparting such instruction has been ably explained by Mr Bhabha in his letter No 10488/720 dated 17th June 1908 To quote from his letter "At present the education given in our day schools is too much restricted to the training of the intellect, though every school that is worthy of the name must without giving any direct religious and moral instruction exercise a wholesome influence on the character and manners of the pupils, not only by its discipline, and by the teaching of literature which contains moral precepts or describes events and situations from which moral inferences can be drawn, but also chiefly by the personal example of the teachers Much of the success of this indirect influence of schools depends to a large extent on the personality, character and zeal of the teachers and to a small extent on the curriculum and rules of discipline That this indirect influence of schools has however failed in many cases to make the pupils moral and useful citizens has become only too apparent of late in India For various reasons the homes of the pupils have ceased to impart religious and moral instruction, and the influence of religious teachers and places of public worship has almost disappeared Irreverence of all kinds and disrespect for authority have been on the increase Modesty, self restraint and good sense are

Papers under disposal ①

largely at a discount, while presumption, vanity and unrestrained aggressiveness appear to be increasing Under such circumstances any aid to form and strengthen the character of youth should be welcome Religious and moral instruction imparted in day schools would be one of the means of reform "

There were misgivings at one time as to how, with such a diversity of sects even among the Hindus themselves, a satisfactory system of imparting religious instruction could be devised But the report of Mr V Subramaniya Iyer, Head Master of the Tuticorin High School, who was deputed by Mr Bhabha to study the system of imparting religious and moral instruction in various schools in the Madras Presidency, shows that in practical working the imparting of such instruction has not been attended with any difficulty In the schools under Hindu management, referred to in Subramaniya Iyer's report, not only do the different sects among the Hindus join the classes but even Mahomedan and Christian boys have no objection to attend them, on the contrary, they attend the classes of their own accord

Mr Bhabha's original proposal was that in all schools, the first twenty minutes after roll call, every morning, "should be devoted to a moral discourse on a text taken from any religious, moral, historical or literary book," and that in addition there should be specific teaching from religious books in the afternoon, three or four times a week, the teaching being from books like the Sanatana Dharma advanced text book the Koran and approved commentaries and essays on the Mahomedan religion and the Bible"

Please under draft (6)

In his subsequent letter No 1713/110 dated

23rd August 1908, Mr Bhabha has somewhat modified his original proposals He now recommends that the time to be given to religious and moral instruction may be limited to five periods a week He proposes that on each of these five days the first thirty minutes after roll call may be devoted to such instruction, there being a "moral discourse" on Mondays, Wednesdays and Fridays and Religious instruction on Tuesdays and Thursdays

The Council has considered these proposals and recommends that they may be sanctioned and given effect to in all the State schools from the 1st November 1908

As this is a Hindu State and the bulk of the population is Hindu the curriculum recommended by the Inspector General and the text books suggested by him may be adopted in all the schools

For the present it may be laid down that when in any school the number of Mahomedan or Christian pupils is not less than 20, arrangements should be made for imparting instruction in their respective religions, but such of them as have no objection to attend the classes in which lessons in the Hindu religion are imparted may be allowed to do so

If any private persons belonging to either of these religions - Mahomedanism or Christianity - wish to make special arrangements at their own cost for teaching their respective religions in schools where the number of pupils of such religions is below 20, every facility should be given for this being done

These rules may be applied to Government

22

schools in the first instance and the question of extending them to aided schools may be reserved for future consideration

No additional establishment will be necessary as the existing establishment may be utilised for the purpose as far as possible and the cost of the text books required may be met from the ordinary Education Department grant

I submit these proposals for sanction

21/9/1908

25

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject

55

2199
249

Introduction of moral and religious teaching in the schools in the state

Order

249

227
14-9 08

I gladly sanction this proposal the scheme is no doubt in the nature of an experiment and the results at first may possibly not be all that we could desire But it constitutes a move in the right direction and one which, in the interests of the rising generation we are bound to make I am indebted to the Inspector General of Education for the earnest and practical manner in which he has dealt with the case KRW 22/9/08

very well

Please prepare a draft proceedings let me see it in proof

24/9/08

28/9/08

Serial No

Draft- submitted to Chairman in proof, and approved with corrections shown in red ink.

27-9-02

File with copy of draft as altered & circulated to Councillors for perusal & favour of very early return —

28/9/02

Seen 28/9/02

* The Defts letters have been sent to the Press in confidence

GPB 000017—3 07

24/a

24/a

Submitted to Secretary

The Dewan desires to see the proof of the order about the introduction of religious instruction, once more, before the order issues. He wishes to revise the proof —

B V Lakshman Rao
1 40 Pm 27 9 08

Submitted to Secretary —

As directed, I beg to submit the further correction made by the Dewan on page 2 of the proposed order about Religious instruction

The Dewan said that this correction may be made and the order issued but desired you to kindly see that the correction has been correctly made in the final copy —

The proof need not now be sent to the Dewan, but a final copy may be sent for his perusal, after

$\frac{24}{C}$

B V Lakshmana Rao
28 9 08

G R S 12]
General and Revenue Secretariat

File No of 190

15

Serial No	
3	To Dy Com Kampt Mysore no 1 & 28/9/08 Sanctions the Dy's proposals and directs that effect may be given to them from 1st Nov 08
4	To the Compiler Mysore Gazette no 2 & 28/9/08 Notifies the above

Note.—Contn sheet

IV
Very Urgent 16
720 20/6/8

Office of the Inspector General of Education
in Mysore, Bangalore, 17 June 1908.

No 10488/720

1407

D 9623

Ed 422-07

From

H J Bhabha Esq., M A ,
Inspector General of Education in Mysore

To

K S Chandrasekhara Iyar Esq , B A , B Ll,
Secretary to the Government of H H the Maharaja of Mysore,
General and Revenue Departments, Bangalore

Sir,

I have the honour to acknowledge receipt of your D O letter dated Mysore 13 June 1908 requesting me to subait a simple scheme of ~~direct~~ religious and moral instruction for the approval of Government at once, so that it may come into force from the beginning of the next official year.

2. The subject of religious and moral instruction in schools is a most difficult one. I wish it were easy to formulate at such short notice a scheme however simple which would be suitable and satisfactory for all grades of schools The question is beset with extraordinary difficulties especially in India if such instruction is to be fruitful of results That such instruction is however needed at the present time and would help in forming the character and manners of the school population I am convinced I am in entire sympathy with the object of Government and would be only too pleased to further the cause of such instruction in schools. At present the education given in our day schools is too much restricted to the training of the intellect, though every school that is worthy of the name must without giving any direct religious and moral instruction exercise a wholesome influence on the character and manners of the pupils, not only by its discipline, and by the teaching of literature which contains moral precepts or describes events and situations from which moral inferences can be drawn, but also chiefly by the personal example of the teachers. Much of the success of this indirect influence of schools depends to a large extent

extent on the personality character and zeal of the teachers and to a small extent on the curriculum and rules of discipline That this indirect influence of schools has however failed in many cases to make the pupils moral and useful citizens has become only too apparent of late in India. For various reasons the homes of the pupils have ceased to impart religious and moral instruction, and the influence of religious teachers and places of public worship has almost disappeared Irreverence of all kinds and disrespect for authority have been on the increase Modesty, self restraint and good sense are largely at a discount while presumption, vanity and unrestrained aggressiveness appear to be increasing Under such circumstances any aid to form and strengthen the character of youth should be welcome Religious and moral instruction imparted in day schools would be one of the means of reform

3 The great difficulty at the outset is to teach religion to school boys of varying and conflicting persuasions and to shape such teaching so as to form a harmonious and helpful combination with moral instruction. The tendency of modern thought is to separate ethics from religion and establish separate foundations for morality. The old idea that the fundamental principles of ethics should rest on theological dogmas has been abandoned by most thinkers. But though the teaching of dogmas is abandoned, the cultivation of genuine religious feelings in connection with the rules of conduct should be aimed at by educationists Even when education becomes purely secular as opposed to the teaching of religious dogmas, the cultivation of such religious feelings with regard to rules of conduct is not only desirable but imperative. Education has become purely secular in France, in the United States in Victoria and especially in Japan, without the least detriment and some think with much benefit to the character of the nation The tendencies to make education purely secular in Board Schools even in England have gathered great strength, and it looks as if it will not be long before all education maintained from public funds will become purely secular in England But such secular education which has necessarily been adopted in India does not debar the imparting of ethical

ethical culture or the investing of rules of conduct with the sentiment and authority of religious laws

4 This reconciliation between religion and morality is to my min best conceived on the lines thought out by Mathew Arnold in his Literature and Dogma According to him the object of religion is conduct or "righteousness", and conduct is three-fourths of life "Religion, if we "follow the intention of human thought and human language in the use of "the word is ethics heightened enkindled lit up by feeling, the passag "from morality to religion is made, when to morality is applied emotion 'And the true meaning of religion is thus not simple morality, but moral "ity touched by emotion And this new elevation and inspiration of moral "ity is well marked by the word 'Righteousness! Conduct is the word of common life morality is the word of philosophical disquisition, righteousness is the word of religion." Rules of conduct become religio when there is " that habitual dwelling on them, that constant turning them over in the mind that near and lively experiental sense of their 'beneficence, which communicates emotion to our thought of them and thu incalculably heightens their power." It is in this heightened form of ethics that religion can be and should be taught in Indian schools in spite of the innumerable dogmatic differences between the various systems of religion prevailing in India.

5. In conformity with the above introductory remarks, I would recommend that in all High Schools whether Government or Aided all the pupils of the IV, V and VI Forms should be assembled in the school hall punctually at 10-45, and after a general roll-call, which should not take more than ten minutes the next twenty minutes should be devoted t a moral discourse on a text ~~ბბბ~~ taken from any religious, moral, histor cal or litirary book written in any language. The choice of the text should be left entirely free, and the discourse, which should be illustrated with concrete examples from history biography or common life, and should be made as little abstract in thought and language as possible, may be delivered alternately by the Headmaster and his Assistants. should be easy to arrange in large high ~~ბბ~~ schools for one discourse

a week to be delivered by six selected teachers who should consider it an honour to be called upon to deliver it, and make suitable preparation for it in the preceeding week. The moral discourse may be concluded with a short prayer preferably in English The three first lessons in the morning will be each of 45 minutes' duration and last from 11-15 to 1-30 the afternoon school being held from 2-30 to 5 o'clock. This morning discourse to the whole school was suggested by the department to the Headmaster of the Tumkur High School who has shown great interest in the question of moral instruction, and has already been adopted by him since the commencement of the present term There is nothing in the nature of this morning discourse to which the managers of aided High Schools can take exception I hope they will readily accept the suggestion as it is in full agreement with their aims and objects

6 In addition to the morning discourse I would introduce specific teaching from religious books like the Sanatana Dharma Advance Text-book for Hindu boys and the Koran and approved commentaries and essays on the Mahomedan religion for Mahomedan boys, and the Bible in Mission High Schools for all boys provided attendance in these religious classes is left optional, the parent's written request to exempt a boy from attendance being always accepted by the Headmaster This teaching may be given to the three forms together from 2-30 to 2-4 at the commencement of the afternoon school, the length of each of the three afternoon lessons being limited to 45 minutes, or it may be given on at least four days a week in connection with an afternoon lesson in English, Vernacular or a classical language, the services of the class teacher or a Pandit or Munshi being utilised for the purpose, and the length of the lesson with which this instruction is combined being proportionately increased

7 For the morning discourse I would suggest the following books for reference -

/ Chester Macnaghten's Common thoughts on serious subjects (Thacker & Co Bombay).

2 Notes of Lessons on Moral Subjects (A handbook for Teachers) by F B Hackwood Royal School Series (T Nelson & Sons). 2/

3 The substance of Faith allied with Science (A catechism for parents and teachers) by Sir Oliver Lodge

4 The Children's Book of Moral Lessons First Second Third and Fourth Series. By F G Gould (Watts & Co London) 2/ each

5 Children of the Mother Land (Central Hindu College Benares).

9 Cradle Tales of Hinduism by the Sister Nivedita (Longmans Green & Co)

10 Life and Manners (a volume of stories suitable for the moral instruction of children) by F G. Gould (Issued for the Moral Instruction League) Swan Sonnenchein & Co.

11 The Garden of Childhood. Stories for School and Home. By Alice M Chesterton Swan Sonnenchein 2/6

12 The Children's Plutarch by F G Gould Watts & Co 2/6

13 A Teacher's Handbook of Moral Lessons compiled by A J Waldegrave Swan Sonneschein 1/6

14 Onward and Upward by H H Quilter Swan Sonnenschein 3/6

15 Ethics for Young People by C C Everett (Ginn & Co) 2/6

16 Syllabus of Moral Instruction (with illustrations and instructions for Teachers) Published by the Leicester Education Authority. Midland Educational Co Leicester 4/

17 Lessons in the Study of Habits
18 Duties in the Home
19 Citizenship and the Duties of a Citizen
} By Walter L Sheldon. Gay & Bird 6/ each

20 Felix Adler's Moral Instruction of children, a series of Lectures to teachers (International Education Series)- Edward Arnold

21 Hints for youth or a Manual of Conduct compiled by J Garret ((Mysore Government Press)

Is not the Faith referred to by Sir Oliver Lodge, faith in Xty

21

(6

22 The Bible

23 The Koran

24 Arya Charitram edited by V Krishnaswami Iyer (Sri Vani Vilas Press Srirangam)

25 The Mahabharata

26 The Ramayana

27 The Gita

8 For Middle Anglo-Vernacular and Vernacular Schools direct moral instruction in the vernacular will be necessary The Headmaster should prepare notes of Moral Lessons after consulting some of the books named in para 7. The notes should be shown to the Inspecting Officer for approval The moral-lessons should be given for at least two half-hours a week in class The Elementary Text-book of Sanatana Dharma which should be translated into Kannada and the Koran and its commentaries may similarly be taught for two half-hours in the week The religious and moral teaching should be confined to all classes above the Third Vernacular Standard

9 The question of imparting religious and moral instruction in Village Elementary Schools to pupils of the Infant Class and Standards I to III is perhaps the most difficult part of such instruction Moral stories and songs are included in the class Readers and in the stories to be told by the teacher, of which a collection has been compiled bt Mr B Subba Rao B A. and published by the Department there are included fables, stories of great men and women and moral tales suitable for children under 8 years of age A separate book of similar stories for their use may be compiled in course of ti A small collection of devotional songs in Kannada may also be prepared which may be recited in the four half-hours a week set apart for religious and moral instruction As a specimen of the kind of instruction required for the primary and middle classes I give in an appendix to this letter the Course of Ethics followed in ~~in~~ the Ethical Culture Schools of New York

10 The course of religious and moral instruction in the Normal Schools should be similar to what I have suggested for High Schools with the addition of hints A on the best methods of imparting such instruction

11. In Girls' Schools of the primary and middle grades, the same kind of instruction may be imparted as in boys' schools of similar grades

12 There should not be much difficulty in arranging for religious and moral instruction in Colleges both English and Oriental on Saturdays and Sundays Some members of the staff of English Colleges who take intedest in such instruction may arrange for a weekly lecture in English on Saturday evening during term time The Pandits and Munshis of the College, as well as any other learned Pandits and Maulvis outside the College, may be asked to give a religious lecture to Hindus and Mahomedans on Sundays in the College or the Hostel attached to it In Oriental Colleges it should not be difficult to arrange for two lectures a week on religious and moral subjects.

13 I submit the above suggestions which have been somewhat hastely put together for the approval of Government The task of arranging a course of instruction will it is hoped be simplified by the deliberations and report of the International Conference on Moral Instruction in Schools which it is proposed to hold in London in August next

I have the honour to be,

Sir,

Your most obedient servant,

H J Bhabha

Inspector General

The Ethical Culture Schols, New York

Corse of Study in Ethics

Grade I Principal duties of childhood, illustrated by selections from Grimm's Fairy Tales

Grade II Faults and duties peculiar to childhood, illustrated by fables

Grade III Family relations exemplified by stories from Genesis

Grade IV Social and personal relations illustrated by the Odyssey

Grade V Stories of Ruth and David, with discussions of salient points and parallel instances drawn from History and literature, of helpfulness and sacrifice, courage, friendship, jealousy, filial and parental affection

Grade VI Story of Moses, historical parallels of the great patriots and legislators Story of the Commandments of the Decalogue, and selected commandments of secondary Hebrew Legislation

Grade VII Selections from Greek History illustrating the love of freedom and courage, as shown in the Persian wars, the intellectual and artistic attainments of the age of Pericles the moral and intellectual attainments of Socrates

Grade VIII Biographical subjects drawn from Greek and Roman history The conflict of patricians and plebeians, and the lesson to be derived from it

Report

Edn 81

OFFICE OF INSPECTOR GENERAL OF EDUCATION IN MYSORE

No. 1713 / 110 Encls. Bangalore 23 August 1908

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From

H J BHABHA Esq MA

Inspector General of Education in Mysore

To

K S Chandrasekhara Iyer Esq , B A , B L ,

Secretary to the Government of H H the Maharaja of Mysore, General and Revenue Departments, Bangalore.

SIR,

In continuation of my letter No 10488 / 720 dated June 1908, I have the honour to send herewith a copy of the Report of Mr V Subramanya Iyer B A . Headmaster of the Tumkur High School on religious education as it is imparted in some of the important High Schools of Madras. Tanjore. Trichinopoly and Madura. which he was deputed to visit The report gives interesting information on the methods of teaching the text-books and the time allotted to religious instruction. Not more than one or two periods a week are devoted to religious teaching, and direct moral teaching is either entirely left out or made subsidiary. The Madura Native College under its experienced Principal Mr Venkobachariyar B A , is perhaps the only institu-

which recognises the importance of moral instruction

2 Religious instruction should be imparted for not less than two periods a week in High Schools, and the Elementary Text-book of the Sanathana Dharma Series which will shortly be translated into Kanarese may be adopted as the principal text-book, to be supplemented by books like "Stories for young children from Hindu Sacred Books," the Ramayana and Mahabharata and devotional songs in Kanarese As the Sanathana Dharma Series is non-sectarian it will be acceptable to all classes of Brahmins and also it is hoped to non-Brahmin Hindus, especially if the teaching of this series is supplemented by religious and moral songs in the verracular For Mahomedans it will be easy to arrange for instruction with the help of the Hindustani and Persian Munshis in all High and Normal Schools and with the help of the Head and Assistant Masters in all Anglo-Hindustani and Hindustani Schools The teaching of the Koran and the principles of the Mahomedan Religion should be prescribed in all Urdu Schools of the State Such a combination of secular and religious instruction will render the schools exceedingly popular among Mahomedans and attract a much larger attendance than at present

3 In my letter of 17 June 1908 I have laid much greater stress upon direct moral instruction than upon strictly religious instruction, and I hope my views which have been based upon

a survey of what has been done for moral instruction in the schools of England, France, America, Australia and Japan will commend themselves to Government The time seems to be very near when direct moral teaching will be insisted upon in every school maintained from public funds in England

4 I would modify the proposals made in my letter of 17 June about the time to be given to religious and moral instruction It will be quite sufficient if five lessons or discourse are given during the week, two on religious subjects and three on moral subjects I would divide the day in High and Normal Schools in the following manner -

10-50 to 11	Roll call
11 to 11-30	Monday, Wednesday and Friday - Moral instruction Tuesday and Thursday - Religious instruction
11-30 to 12	Three periods for ordinary school subjects of 50 minutes each
12 to 3	Recess
3 to 5	Three periods for ordinary school subjects of 40 minutes each

5 An examination in religious and moral instruction should be included in the programme of the terminal examinations, and if possible prizes awarded for proficiency

3

I have the honour to be,

Sir,

Your most obedient servant,

H J Bhabha

Inspector General

Government High School, Turkur

Dated 13th August 1908

From

V Subramanya Iyer, Esq , B A ,

Headmaster Government High School, Tumkur

To

H J Bhabha, Esq , M A ,

Inspector General of Education in Mysore.

Sir,

I have the honour to submit the following report on my inspection of some of the schools in Southern India with a view to ascertaining the methods of imparting Religious and Moral Instruction in them I visited six High Schools, two Colleges and one Students' Hostel They are the P S High School, Mylapur, Theological High School Madras, Muthialpet High School, Madras, Kalyanasundaram High School, Tanjore, National High School, Trichinopoly, Setupathi High School Madura, the Madura College, and the Ramakrishna Students' home ~~and the Madras Sanskrit College~~

While at Madras, I had the honour of interviewing Sir S Subramanya Iyer K C I.E ,D C L ,LL D whose valuable advice I have noted in the body of the report

I have treated the subjects of Religious and Moral Instruction separately and made a few suggestions as regards their introduction into Mysore

A tabular conspectus of my notes is placed at the beginning with a view to present all the important items of information together. And my suggestions have been summarised and appended to the above statement (Proposal relating to Religious Instruction)

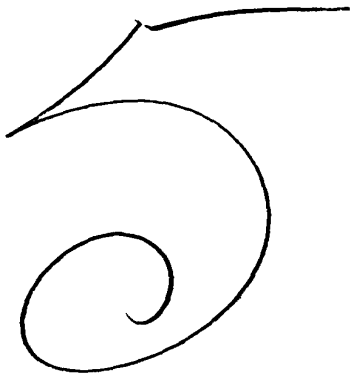
5

No.	Name of Institution	Method of Teaching	Books used or Subjects taught
1	Muthialpet High School Madras	(a) Text books, on religion taught like books on prose & History & (b) Stories related	(a) Sanatana D Series - The Catechism (I II forms) with Moral Stories from Ramayana, Bharata & Elementary Text book (III, IV, V & VI forms)
2	Kalyana Sundaram High School Tanjore	Text books only (all forms)	Sanatana D Series Catechism (form I) Stories for the young from Hindu Scriptures (Forms II & III) Elementary Text book (Forms IV, V & VI)
3	Hindu Theological High School Madras	(a) Text books — do — (b) Devotional verses (Lower form) (c) Lectures delivered to the higher forms (form V & VI)	Sanatana D Series Catechism (Tamil) (forms I & II) Catechism (English form III) (b) Teveram, Tiruvachakam & Devotional Songs (forms I, II & III) Aryan anecdotes (IV form) (c) Lectures on Hinduism (forms V & VI)
4	National High School Triplicane	(a) Text book — do — Common to all Castes and Creeds (forms II V & VI) (b) Stories in the Lower forms, to all Castes & Creeds (c) I Devotional verses for non-Brahmans (all forms) II Vedic Hymns for Brahmans (all forms)	(a) Sanatana D Series Elementary Text book (Form VI) Sri Ramachandra (Form IV) The Great war (Form V) (b) Stories from the Puranas (To all forms) (c) (1) Teveram, Tiruvachakam &c Tiruvaimozhi (To all forms) (2) Vedic Hymns (To all forms)
5	PS High School, Mylapore	(a) Lectures & Notes (forms IV, V & VI) (b) Stories & Catechisms of Puranas & Itihasas (c) Devotional verses	(a) Tamil Ramayanam, Bharatam, & Bhagavatam, (all Catechisms) & Teveram, Tiruvachakam & Stories (forms III, II & I) Special books (b) Essays on Hinduism & notes (forms IV, V & VI)
6	Setupati High School, Madura	(a) Recitations of Vedic hymns with meaning (b) Recitations of Devotional Songs with meanings	(a) (Brahmans) - Vedic Hymns and mantras (b) (Non-Brahmans) Teveram, Tiruvachakam &c (all forms except VI in which no religion is taught)
7	Madura College Madura	(a) Lectures College classes & IV, V & VI forms (b) Catechisms of Puranas (forms III, II & I)	(a) Lectures on subjects chosen by Headmaster (IV, V & VI forms & College Class (b) Ramayana, Bharata & Bhagavata & Sanatana Catechisms (III, II & I)
	Sri Ramakrishna Students Home	(a) Recitations (b) Lectures	(a) Upanishads (b) on Religious or Ethical Subjects

No where is any religious instruction

Conspectus

hom ght	Medeu v f t clon	Time devoted in each form or section in a week	Optional or Compulsory	Examination Prizes	Prayer or Devotional Regulations
ieral e time ert English	The Verna cular are of the pupils	one or two period VI form, and two periods in other Classes	Compulsory	Termenal and Annual Examen ations are held & prizes awarded	Prayer in Tamil and Telugu No religious
eral eacher English	Vernacular	one period VI form, Two periods other forms	Optional for Christians and Mahamedans	Do Also Competes for the All India Exam nation of C H C Benares	Prayer in Sans krit only
lass masters & Sh sales	Vernacular (English VI form)	One period VI form, Two periods other forms	Compulsory	Termenal and Annual Examen ations & Prizes	Prayer in Sans krit only
Class masters Two Special Pandits	Vernacular (English VI form)	Three periods in each form	Optional for Christians and Mahamedans	- Do -	No Prayer
Class masters	Vernacular (English VI form)	one period in IV V & VI forms and two periods in III, II & I forms	Optional for Christians & Mahamedans	—	Prayer in San krit Tamil Telugu
Two Special Pandits for A) H(6)	Vernacular	One period in ale form	Optional for C i tians & Mahamedans	- Do -	No prayer
Tamil Pandit	Vernacular	one period for each Section	Optional	Do	Prayer Sanskrit
Pandit and ame Ramakrish anda	Lectures (English)		Compulsory		



Dept	Class	Method of Teaching	Books used or Subjects taught
College	B A	(a) Text book to be taught minutely, first (b) Supplementary books to be taught, or discourses delivered after the text book, is finished	(a) Sanatana Advanced Text book The whole (b) Bhagavadgita, Patanjalis Yoga Sutras excepting portions on Prana and Samadhi, Discourses on Kata & Brihadaranyaka
	I A	Do (a) (b)	(a) Sanatana Advanced Text bk Part II & III (b) Anugita (selections) Discourses from Bharata or Kata Upanishad
High School	Form VI	Do (a) (b) No discourse	(a) Sanatana Elementary Text book Part I (b) Bharata, selections such as "Santi Parva, (Kanarese or Prataps Eng Tran
	V	Do (a) (b) No discourse	(a) Sanatana Elementary Text book Part II (b) Bharata, selections, parvas such as 'Udyoga' (Kanarese)
	IV	Do (a) (b)	(a) Sanatana Elementary Text book Part III (b) Bhagavata selections, or stories such as Prahalada &c (Kanarese)
Lower Secondary School	III	Do (a) (b)	(a) Revision of the Sanatana Catechism + stories for young Children from Hindu Sacred books, pp 40 to 104 (b) Ramayana Select Chaps (Kanare
	II	Do (a)	(a) Stories for young Children pages 1 to 40, with illustrative stori & portions, if any, of the Catechism not finished in form I.
	I	Do (a).	Sanatana Catechism (Kanarese)

Religious pu

Wherever Instructors or Masters of the Christian or Islamic faith a the B. I. Co. may be taught by such Instructors and Masters But all

By Pandits, professors or Masters the most Competent being Chosen

Vernacular or English

One period a week

(Time to be found by making six days of the week full working days)

Optional

for those pupils whose parents have Conscientious scruples to allow their Children to attend such Classes

Regular Examinations should be held every term, & prizes awarded annually

School or College work may Commence with the recitation of a few non-Sectarian Verses in the language of the Country attendance being Compulsory for all. The Verses may be recited by the Masters or one of the pupils The recitation may be Conducted in one room or in different rooms according to Circumstances If prayer cannot be made Compulsory for all it Can have no place in a School

Religious Instruction

The methods adopted for imparting Hindu Religious instruction in the institutions visited by me may be described under three heads

A Instruction based wholly upon special Text-books on Religion

B Instruction based partly upon special Text-books on Religion

C Instruction based upon no such Text-books

" A "

In the Muthialpet High School Madras, and the Kalyanasundaram High School Tanjore, the Catechism and the Elementary Text-Book of the Sanatana Dharma Series are regularly taught like text-books on other subjects The Elementary Text-book is used in Forms IV,V & VI, in both the schools The catechism is read in the vernacular, in Form I Forms II & III of the Muthialpet High School study some of the chapters on Ethics in the Elementary Text-book with illustrative stories from Ramayanam and Mahabharata In the corresponding Forms of the Kalyanasundaram High School, Tanjore, " Stories for the young children from Hindu Sacred books" a publication of the Central Hindu College Benares, is taught

Each of the schools has a specialist to teach this subject. One period a week, on an average, is usually allotted to Religion in VI Form and two periods in the other Forms In the Muthialpet High School, of these two periods one is devoted to purely moral stories from the Puranas. The medium of instruction is the Vernacular of the pupils in both the schools In the Tanjore school it is optional for Native Christians and Mahomedans to attend or not, while it is compulsory for them in the other school It may be noted here that Native Christians have often carried away the first prize in the Hindu Religious classes Mahomedans some of whom I examined showed a somewhat remarkable acquaintance with Hindu Scriptures Examinations are held periodically

ard prizes are avarded to the most successful pupils The Kalyanasundarar High School is affiliated to the Benares Central Hindu College, and as such competes for the "All India Rs 100 Prize and medal" which the school has been winning for the past two years School work commences every day with a short prayer in Sanskrit The Muthialpet High School however, adds to the prayer a moral discourse on some text or quotation taken from Standard Sanskrit Works No religion is taught in classes below Form I

" B "

The Theological High School, Madras and the National High School come under this class In the former institution, the Sanathana Dharma Catechism (Tamil Translation) is taught in Forms I,II & III together with stanzas from Tevaram, Tiruvachakam, Tiruvoimozhi and other devotional songs " Aryan Anecdotes" by Siva Sankara Pandyagi is used in Form IV In Forms V & VI, the Headmaster delivers a series of lectures on Hinduism, Hindu feasts and festivals, according to a syllabus of his own The lower Forms are taught by the class masters themselves Only one of the working periods of the school is devoted to religion in VI Form and two periods in the other Forms This being a purely Hindu School, religion is a compulsory subject I found no Jain pupils but only a few Lingayets in the school

In the National High School Trichinopoly the Sanathana Dharma Elementary Text-book is taught only in the VI Form In Forms IV & V Ramayana and Mahabharata as epitomised by Mrs Arne Besant, are studied To pupils of III,II & I Forms stories from the Puranas are regularly told These lessons are common to all In addition to these, provision is made for giving some special lessons, to Brahmins and Non-Brahmins separately The former are taught, Purushasuktam, Rudram and other Vedic Hymns The latter receive lessons in Tevaram, Tiruvachakum and Stotrams

Brahmin pupils till their Upanayanam is over attend the latter section

Two special teachers are employed, one for Vadic lessons and another for Tevaram &c The common lessons are taught in English in Forms IV,V & VI by the class masters like lessons in English or History Three periods a week are given to religion in every Form But no prayers are offered in the school

" C "

This group comprises the remaining institutions The P S High School, Mylapore, the Setupathi High School Madura, the Madura College, Madura, and the Ramakrishna Students' Home Mylapore

The P S High School teaches Tamil Catechisms of Ramayana, Bharatam and Bhagavatam in the I,II & III Forms along with stanzas from Nithisara, Tevaram, Tiruvachakam and other devotional songs In Forms IV,V & VI the Headmaster's Essays on Hinduism published in the book form are taught by the class masters No special teachers are employed for this purpose All castes and creeds attend, though attendance is optional for Christians and Mahomedans There is a provision, however, for the employment by the school, of a special religious teacher for any religion other than Hinduism provided the number of pupils of that creed exceeds 50 The school authorities have no objection to the members of such communities maintaining a teacher at their own cost when the number is smaller One period a week is allotted to Religion in the High School department and two periods in the Lower Secordary

The Setupathi High School gives two parallel and separate courses of instruction throughout, one to Brahmins and another to Non-Brahmins including such Brahmins as have not yet been invested with the sacred thread No religion is taught to pupils of the VI Form In the remaining five Forms the former course of studies consists of graduated lessons in the Vedas and daily

worship such as Sandhyavandanam, Puja Mantras, Purushasuktam and Upanishads The latter course consists of similarly arranged lessons in Tevaram, Tiruvachakam and similar devotional songs Prayer does not form part of school work Two special teachers are employed, one for the former course and another for the latter One period a week is given to Religion in all the Forms Examinations are periodically held and prizes awarded

The Madura College adopts a somewhat different method The institution is divided into three sections, Section I comprising the college classes (F A) and Form VI, Section II Forms V & IV and Section III Forms III, II & I

To Section I are delivered lectures once a week on subjects selected by the Headmaster, such as Truthfulness, Pride, Courage Charity, Acharam, Self-sacrifice Pupils of Section II are told stories from Ramayana and Mahabharata and the Puranas Section III is taught from Catechisms of Ramayanam, Bharatam and Sanathana Dharma The whole work is entrusted to the Tamil Pandit One period a week is all that is allotted to this subject in each section

The experienced Headmaster Mr Venkobacharyar, B A says that his aim in such instruction is to inculcate morality and that, therefore, he pays more attention to the ethical side than to the religious Mahomedans and Christians freely attend the lectures, though it is optional with them

Periodical Examinations are held and prizes awarded School work commences with a prayer

The Ramakrishna Students' Home:— This is a free boarding house for poor students in Mylapore The members there, are given regular religious instruction under the supervision of Swami Ramakrishnananda As all boarders are Brahmins, the Upanishads are taught every ////// evening for about an hour A lecture on some ethical or religious subject is delivered on Wednesdays

confined to Brahmin pupils ~~Its principles are inapplicable to~~ English Schools and Colleges

In all the High Schools and also in the Madura College all Hindus whatever their caste sect or cult attend the religious classes

The Proposal

In formulating a scheme of religious instruction for Mysore a few preliminary considerations are necessary

I Though some of the schools referred to above do not follow any special Text-books on Religion, yet all the Headmasters are of opinion that the adoption of Text-books is highly desirable Such has been their experience Again, when religious instuction is made a part of the school curriculum, masters who have to teach this subject for the first time would keenly feel the need of a Text-book to guide them, if not to furnish them with religious information A scheme promulgated by the State, demands a certain amount of uniformity which cannot be attained in the absence of prescribed Text-books The introduction then of text-books on religion being admitted to be a necessary step, the question turns upon the selection of the best ones

In the absence of any series of text-books treating of Hinduism in all its aspects suitably to children of school going age, other than the Sanathana Dhafrma Series, it claims our consideration first Sir S Subrahmanya Iyer, K C I E ,LL D , D C L , who was kind enough to grant me an interview during my tour, said that the Sanathana Dharma Series were written with the utmost care with a view to eliminating every point that was likely to give offence to any other religion or any sect of Hinduism, that it presented every phase of Hinduism in a small compass, that it did not advocate the views of any particular sect and there was nothing in it that aimed at converting people of any sect or faith into any other No portion of these books could be omitted without making the account of Hinduism so given

partial and misleading The series being the work of persons possessing special knowledge of religion, he thought that for pupils of schools and colleges they were suitable

His Excellency Sir Arthur Lawley, K C M G , Governor of Madras, paid a special visit to the religious classes of the U S High School, Tanjore, on 2Ist February I908 After listening to a lesson in the Elementary Text-book of that series, for over twenty mirutes, he made the following remarks - " I am very grateful to you, as I have said, for having let me see some of the work of your school I believe, as I said in my opening rerarks, that you have guaged accurately the secret of success in education by a determination that it should be based not only upon secularism but on religion and morality I ask myself how comes it that the career of this school has been marked with such success I believe that it is due to you that have determined to build up the character of your pupils on the foundation of morality and religion" (Madras Mail, 2Ist February I908) To the imprimatur of these great authorities may be added a few words from the preface of the series " It contains the fundamental ideas and doctrines which are generally received as orthodox but does not enter into details as to which sectarian divisions have arisen It is believed that while a sectarian parent or teacher will probably make additions to it, he will not find in it any thing which he will positively repudiate," The religious training aired at in these series is of a wide, liberal and unsectarian character " If these facts be considered enough to justify the selection of the Sanathana Dharma Series as the text-books available I should make the following suggestions regarding their use

As the table at the beginning will sho , the Sanathana Dharma Text-books are found to be a little too short for a course of six years from Form I to VI It is therefore supplemented by lessons from Ramayana, Mahabharata and the like Books like"Stories for the young children from Hindu Sacred Books"

" Sri Ramachandra" " The great War " all written in English on the principles upon which the Sarathana Dharma Series are based are used in different schools The following course of study is submitted for kind consideration -

The Catechism (translated into Kanarese) may be read in Form I

" Stories for young children from the Hindu Sacred Books " pages I to 40 may be taught in Form II If the catechism be not finished in Form I it may be finished here

" Stories for young children from the Hindu Sacred Books " pages 40 to 104 may be prescribed for Form III It must be supplemented by the readings from the Kanarese Prose Ramayana

The Elementary Text-book, Part III may be read in Form IV It may be supplemented by readings from Kanarese Prose Bhagavata such for instance, as Prahlada's story

The Elementary Text-book Part II and I may be studied in Forms V & VI with some select chapters from the Mahabharata especially Santi Parva either in Kanarese or in Protop Chandra Roy's traslation

The Headmasters should have full discretion to select or omit whatever portions they like in Parts II & I and in the supplementary readings Only part III must be completely taught as it treats of Ethics

The advanced text-book of Hindu Religion Part III of the same series may be used in the F A or Intermediate classes, supplemented by portions selected from Anugita or Bhagavat Gita and discourses on the Kata and from the Mahabharata In the advanced Text-book Parts II & I may be read in the B A classes supplemented by the Bhagavat Gita (with the views of commentators), and discourses on the Patanjali Yoga Sutras, (omitting the portions on Pranayama, Pratyahara, Dharana and Samadhi) and Brihadaranyaka or Kata Upanishads It must be left entirely to the discretion of the Principals to prescribe portions of the Text-book and the supplementary works, year after year, for the different classes on consultation with the Pandits and Professors

that may be entrusted with this work

Fortunately in Mysore we have 6 prose versions of Kanarese Ramayana, Mahabharata and Bhagavata prepared under the direction of His Highness Mummadi Sri Krishnaraja Wadeyar The works are known as " Sri Krishnaraja Vani Vilasa " They will be found highly useful for purposes of religious and moral instruction Their association with the name of the Royal Ancestor of His Highness the Maharaja is an additional ground for their being placed in the hands of the young

The Sanathana Dharma Series may be translated into Kanarese as it has been rendered into other Indian Vernaculars, and the whole work of religious instruction may be entrusted to Pandits under the special supervision of one of the Professors in the Colleges, and of the Headmaster in the High Schools and the A V Lower Secondary Schools Till such translations are made the English and Sanskrit knowing teachers may be directed to give these lessons

For Christians and Mahomedans whereever Munshis or masters of those faiths are available, provision must be made by the Headmaster or Principal for instruction being given in the Bible and the Koran Where such arrangement is not possible it must be optional for followers of other religionists to attend the Hindu Religious class They may attend the class in as much as the Sanathana Dharma Text-books treat of what are known as the fundamental verities of all the great religions in the world Seeing that in the opinion of authorities like Sir S Subrahmanya Iyer religious and moral teaching should be given in very small doses lest it should create a distaste, in the minds of the pupils, seeing that a majority of the institutions visited by me allot only one period for religion alone in the High School department and considering the fact that separate provision will be made for moral instruction, one period a week in all the Forms should suffice

A common prayer before the commencement of school work

every day is a general feature of the institutions visited The verses for prayer are generally taken from the Nandi or Mangala Slokas at the beginning of the literary works of sta-ndard Indian Poets and Dramatists Sometimes verses are chosen from the Mahabharata In some schools the need for verses in Tamil and Telugu has been felt But as a rule, whatever the language, the prayer has been nonsectarian So in Mysore, it is desirable to have at the commencement of college or school work, a short recitation of devotional verses, in Kanarese, the chief language of the country They should be thoroughly nonsectarian It may be left to the Pandits of the institutions to compose their own verses All the pupils of an institution, whatever their caste creed or colour, should attend the prayer

Time -

In the Madras Schools which work for 5½ hours a day for five days in the week the periods are divided into 45 minutes each In schools that work for 6 hours a day, the periods are longer They have therefore been able to find time for religious and moral lessons

In Mysore, Saturday may be made a full working day and a period devoted to religion For the moral lesson the period should be found in the time devoted to English and Translation

X X X X X

I have the honour to be,

Sir,

Your most obedient servant,

(Sd) V Subramanya Iyer

Headmaster, Tumkur High School

" True copy "

HJ Bhabha

nspector General of Education

READ—

Letter dated the 13th June 1908 from the Secretary to Government General and Revenue Departments to the Inspector General of Education in Mysore requesting him to submit proposals at an early date for the introduction of religious and moral teaching in all schools in the State

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2 Letter No 10488—720 dated the 17th June 1908 from the Inspector General of Education in Mysore

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I have the honour to acknowledge receipt of your D O letter dated Mysore 13th June 1908 requesting me to submit a simple scheme of religious and moral instruction for the approval of Government at once so that it may come into force from the beginning of the next official year

The subject of religious and moral instruction in schools is a most difficult one I wish it were easy to formulate at such short notice a scheme however simple which would be suitable and satisfactory for all grades of schools The question is beset with extraordinary difficulties especially in India if such instruction is to be fruitful of results That such instruction is however needed at the present time and should help in forming the character and manner of the school population I am convinced I am in entire sympathy with the object of Government and would be only too pleased to further the cause of such instruction in schools At present the education given in our day schools is too much restricted to the training of the intellect though every school that is worthy of the name must without giving any direct religious and moral instruction exercise a wholesome influence on the character and manners of the pupils not only by its discipline and by the teaching of literature which contains moral precepts or describes events and situations from which moral inferences can be drawn but also chiefly by the personal example of the teachers Much of the success of this indirect influence of schools depends to a large extent on the personality character and zeal of the teachers and to a small extent on the curriculum and rules of discipline That this indirect influence of schools has however failed in many cases to make the pupils moral and useful citizens has become only too apparent of late in India For various reasons the homes of the pupils have ceased to impart religious and moral instruction and the influence of religious teachers and places of public worship has almost disappeared Irreverence of all kinds and disrespect for authority have been on the increase Modesty self restraint and good sense are largely at a discount while presumption vanity and unrestrained aggressiveness appear to be increasing Under such circumstances any aid to form and strengthen the character of youth should be welcome Religious and moral instruction imparted in day schools would be one of the means of reform

3 The great difficulty at the outset is to teach religion to school boys of varying and conflicting persuasions and to shape such teaching so as to form a harmonious and helpful combination with moral instruction The tendency of modern thought is to separate ethics from religion and establish separate foundations for morality The old idea that the fundamental principles of ethics should rest on theological dogmas has been abandoned by most thinkers But though the teaching of dogmas is abandoned the cultivation of genuine religious feelings in connection with the rules of conduct should be aimed at by educationists Even when education becomes purely secular as opposed to the teaching of religious dogmas the cultivation of such religious feelings with regard to rules of conduct is not only desirable but imperative Education has become purely secular

n France, in the United States, in Victoria and especially in Japan without the least detriment, and, some think, with much benefit to the character of the nation The tendencies to make education purely secular in Board Schools even in England have gathered great strength, and it looks as if it will not be long before all education maintained from public funds will become purely secular in England But such secular education which has necessarily been adopted in India does not debar the imparting of ethical culture or the investing of rules of conduct with the sentiment and authority of religious laws

4 This reconciliation between religion and morality is to my mind best conceived on the lines thought out by Matthew Arnold in his "Literature and Dogma' According to him the object of religion is *conduct* or "righteousness," and conduct is *three fourths* of life "Religion, if we follow the intention of human thought and human language in the use of the word is ethics heightened, enkindled, lit up by feeling, the passage from morality to religion is made, when to morality is applied emotion And the true meaning of religion is thus not simple *morality*, but *morality touched by emotion* And this new elevation and inspiration of morality is well marked by the word 'Righteousness' Conduct is the word of common life, morality is the word of philosophical disquisition, righteousness is the word of religion' Rules of conduct become religious when there is "that habitual dwelling on them, that constant turning them over in the mind, that near and lively experimental sense of their beneficence, which communicates emotion to our thought of them and thus incalculably heightens their power' It is in this heightened form of ethics that religion can be and should be taught in Indian schools in spite of the innumerable dogmatic differences between the various systems of religion prevailing in India

5 In conformity with the above introductory remarks, I would recommend that in all High Schools, whether Government or Aided, all the pupils of the IV, V and VI Forms should be assembled in the school hall punctually at 10 45, and after a general roll call, which should not take more than ten minutes, the next twenty minutes should be devoted to a moral discourse on a text taken from any religious, moral, historical or literary book written in any language The choice of the text should be left entirely free, and the discourse, which should be illustrated with concrete examples from history, biography or common life, and should be made as little abstract in thought and language as possible, may be delivered alternately by the Headmaster and his Assistants It should be easy to arrange in large High Schools for one discourse a week to be delivered by six selected teachers, who should consider it an honour to be called upon to deliver it, and make suitable preparation for it in the preceding week The moral discourse may be concluded with a short prayer, preferably in English The first three lessons in the morning will be each of forty five minutes duration and last from 11 15 to 1 30, the afternoon school being held from 2 30 to 5 o'clock This morning discourse to the whole school was suggested by the department to the Headmaster of the Tumkur High School, who has shown great interest in the question of moral instruction, and has already been adopted by him since the commencement of the present term There is nothing in the nature of this morning discourse to which the Managers of Aided High Schools can take exception I hope they will readily accept the suggestion as it is in full agreement with their aims and objects

6 In addition to the morning discourse I would introduce specific teaching from religious books like the Sanatana Dharma Advanced Text book for Hindu boys, and the Koran and approved commentaries and essays on the Mahomedan religion for Mahomedan boys, and the Bible in

Mission High Schools for all boys provided attendance in these religious classes is left optional the parents written request to exempt a boy from attendance being always accepted by the Headmaster This teaching may be given to the third form together from 2 30 to 2 45 at the commencement of the afternoon school the length of each of the three afternoon lessons being limited to 45 minutes or it may be given on at least four days a week in connection with an afternoon lesson in English Vernacular or a classical language the services of the class teacher or a Pandit or Munshi being utilised for the purpose and the length of the lesson with which this instruction is combined being proportionately increased

7 For the morning discourse I would suggest the following books for reference —

(1) Chester Macnaghten's Common Thoughts on Serious Subjects (Thacker & Co Bombay)

(2) Notes of Lessons on Moral Subjects (a handbook for teachers) by J N Hadlwood Royal School Series (J Nelson & Sons) 2/

(3) The Substance of Faith Allied with Science (A catechism for parents and teachers) by Sir Oliver Lodge

(4 7) The Children's Book of Moral Lessons First Second, Third and Fourth Series by F C Gould (Watts & Co London) 2/ each

(8) Children of the Mother Land (Central Hindu College Benares)

(9) Cradle Tales of Hinduism by the Sister Nivedita (Longmans Green & Co)

(10) Life and Manners (a volume of stories suitable for the moral instruction of children) by F C Gould (Issued for the Moral Instruction League) Swan Sonnenschein & Co

(11) The Garden of Childhood Stories for School and Home by Alice M Chesterton Swan Sonnenschein 2/6

(12) The Children's Plutarch, by F C Gould Watts & Co 2/6

(13) A Teacher's Handbook of Moral Lessons compiled by A J Waldegrave Swan Sonnenschein 1/6

(14) Onward and Upward by H H Quilter Swan Sonnenschein 3/6

(15) Ethics for Young People by C C Everett (Ginn & Co) 3/6

(16) Syllabus of Moral Instruction (with illustrations and instructions for teachers) published by the Leicester Education Authority Midland Educational Co Leicester 4/

(17) Lessons in the Study of Habits
(18) Duties in the Home
(19) Citizenship and the Duties of a Citizen
} By Walter L Sheldon Gay & Bird 6/ each

(20) Felix Adler's Moral Instruction of Children a series of lectures to teachers (International Educational Series) Edward Arnold

(21) Hints for Youth or Manual of Conduct, compiled by J Garett (Mysore Government Press)

(22) The Bible

(23) The Koran

(24) Arya Charitram edited by V Krishnaswami Iyer (Sri Vani Vila Press Srirangam)

(25) The Mahabharata

(26) The Ramayana

(27) The Gita

8 For middle Anglo Vernacular and Vernacular Schools direct moral instruction in the vernacular will be necessary The Headmaster should

prepare notes of moral lessons after consulting some of the books named in para 7 The notes should be shown to the Inspecting Officer for approval The moral lessons should be given for at least two *half hours* a week in class The Elementary Text book of Sanatana Dharma, which should be translated into Kannada, and the Koran and its commentaries may similarly be taught for two half hours in the week The religious and moral teaching should be confined to all classes above the third Vernacular Standard

9 The question of imparting religious and moral instruction in Village Elementary Schools to pupils of the Infant Class and Standards I to III is perhaps the most difficult part of such instruction Moral stories and songs are included in the class Readers, and in the stories to be told by the teacher, of which a collection has been compiled by Mr B Subba Rao, B A , and published by the Department There are included fables, stories of great men and women and moral tales *suitable for children* under 8 years of age A separate book of similar stories for their use may be compiled in course of time A small collection of devotional songs in Kannada may also be prepared, which may be recited in the four half hours a week set apart for religious and moral instruction As a specimen of the kind of instruction required for the primary and middle classes I give in an appendix to this letter the Course of Ethics followed in the Ethical Culture Schools of New York

10 The course of religious and moral instruction in the Normal Schools should be similar to what I have suggested for High Schools with the addition of hints on the best methods of imparting such instruction

11 In Girls' Schools of the primary and middle grades, the same kind of instruction may be imparted as in Boys' Schools of similar grades

12 There should not be much difficulty in arranging for religious and moral instruction in Colleges both English and Oriental, on Saturdays and Sundays Some members of the staff of English Colleges who take interest in such instruction may arrange for a weekly lecture in English on Saturday evening during term time The Pandits and Munshis of the College, as well as any other learned Pandits and Maulvis outside the College, may be asked to give a religious lecture to Hindus and Mahomedans on Sundays in the College or the Hostel attached to it In Oriental Colleges it should not be difficult to arrange for two lectures a week on religious and moral subjects

13 I submit the above suggestions which have been somewhat hastily put together for the approval of Government The task of arranging a course of instruction will, it is hoped, be simplified by the deliberations and report of the International Conference on moral instruction in schools which it is proposed to hold in London in August next

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THE ETHICAL CULTURE SCHOOLS, NEW YORK

Course of Study in Ethics

Grade I —Principal duties of childhood, illustrated by selections from Grimm's Fairy Tales

Grade II —Faults and duties peculiar to childhood, illustrated by fables

Grade III —Family relations exemplified by stories from Genesis

Grade IV —Social and personal relations, illustrated by the Odyssey

Grade V —Stories of Ruth and David, with discussions of salient points and parallel instances drawn from history and literature, of helpfulness and sacrifice, courage, friendship, jealousy, filial and parental affection

Grade VI —Story of Moses historical parallels of the great patriots and legislators Story of the Commandments of the Decalogue and selected Commandments of secondary Hebrew Legislation

Grade VII —Selections from Greek History illustrating the love of freedom and courage as shown in the Persian wars the intellectual and artistic attainments of the age of Pericles the moral and intellectual attainments of Socrates

Grade VIII —Biographical subjects drawn from Greek and Roman History The conflict of patricians and plebeians and the lesson to be derived from it

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3 Letter No 1713—110 dated 23rd August 1908 from the same officer

In continuation of my letter No 10488—720 dated 17th June 1908 I have the honour to send herewith a copy of the report of Mr V Subramanya Iyer B A Headmaster of the Tumkur High School on religious education as it is imparted in some of the important High Schools of Madras Tanjore Trichinopoly and Madura, which he was deputed to visit The report gives interesting information on the methods of teaching the text books and the time allotted to religious instruction Not more than one or two periods a week are devoted to religious teaching and direct moral teaching is either entirely left out or made subsidiary The Madura Native College under its experienced Principal Mr Venkobachariyar B A is perhaps the only institution which recognises the importance of moral instruction

2 Religious instruction should be imparted for not less than two periods a week in High Schools and the Elementary Text book of the Sanatana Dharma Series which will shortly be translated into Kanarese may be adopted as the principal text book to be supplemented by books like Stories for Young Children from Hindu Sacred Books the Ramayana and Mahabharata and devotional songs in Kanarese As the Sanatana Dharma Series is non sectarian it will be acceptable to all classes of Brahmins and also it is hoped to non Brahmin Hindus especially if the teaching of this series is supplemented by religious and moral songs in the vernacular For Mahomedans it will be easy to arrange for instruction with the help of the Hindustani and Persian Munshis in all High and Normal Schools and with the help of the Head and Assistant Masters in all Anglo Hindustani and Hindustani Schools The teaching of the Koran and the principles of the Mahomedan religion should be prescribed in all Urdu Schools of the State Such a combination of secular and religious instruction will render the schools exceedingly popular among Mahomedans and attract a much larger attendance than at present

3 In my letter of 17th June 1908 I have laid much greater stress upon direct moral instruction than upon strictly religious instruction and I hope my views which have been based upon a survey of what has been done for moral instruction in the schools of England France America Australia and Japan will commend themselves to Government The time seems to be very near when direct moral teaching will be insisted upon in every school maintained from public funds in England

4 I would modify the proposals made in my letter of 17th June about the time to be given to religious and moral instruction It will be quite sufficient if five lessons or discourses are given during the week, two on

religious subjects and three on moral subjects I would divide the day in High and Normal Schools in the following manner —

10 50	to 11	Roll call
11	to 11 30	Monday, Wednesday and Friday—Moral instruction Tuesday and Thursday—Religious instruction
11 30	to 2	Three periods for ordinary school subjects of 50 minutes each
2	to 3	Recess
3	to 5	Three periods for ordinary school subjects of 40 minutes each

5 An examination in religious and moral instruction should be included in the programme of the terminal examinations, and, if possible, prizes awarded for proficiency

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(Enclosure)

Report of Mr V Subrahmanya Iyer, B A, Headmaster of the Government High School, Lambu

I have the honour to submit the following report on my inspection of some of the schools in Southern India with a view to ascertaining the methods of imparting religious and moral instruction in them I visited six High Schools, two Colleges and one Students' Hostel They are the P S High School, Mylapur, Theological High School, Madras, Muthialpet High School, Madras, Kalyanasundaram High School, Tanjore, National High School, Trichinopoly Setupathi High School, Madura, the Madura College, and the Ramakrishna Students Home

While at Madras, I had the honour of interviewing Sir S Subramanya Iyer, K C I E, D C L, LL D, whose valuable advice I have noted in the body of the report

A tabular conspectus of my notes is placed at the beginning with a view to present all the important items of information together And my suggestions have been summarized and appended to the above statement (Proposal relating to Religious Instruction)

PROPOSAL

RELIGIOUS INSTRUCTION FOR HINDUS

Dept	Class	Method of Teaching	Books used or Subjects taught	By whom taught	Medium of Instruction	Time devoted in each Form or Section in a week	Optional or Compulsory	Examination and Prizes	Prayer or Devotional Recitation
College	B A	(*a*) Text book to be taught minutely first (*b*) Supplementary books to be taught or discourses delivered after the text book is finished	(*a*) SANATANA ADVANCED TEXT BOOK —The whole (*b*) Bhagavatgita Patanjali Yoga Sutras excepting portions on Pranayama and Samadhi Discourses on Kata Brihadaranyaka Upanishad	By Pandits Professors or Masters the most competent being chosen	Vernacular or English	One period a week (Time to be found by making six days of the week full working days)	Optional for those pupils whose parents have conscientious scruples to allow their children to attend such classes	Regular examination should be held every term and prizes awarded annually	School or College work may commence with the recitation of a few non sectarian verses in Kanarese the language of the country attendance being compulsory for all The verses may be recited by the Master or one of the pupils The recitation may be conducted in one room or in different rooms according to circumstances IF PRAYER CANNOT BE MADE COMPULSORY FOR ALL IT CAN HAVE NO PLACE IN A SCHOOL
College	F A	Do (*a*) (*b*)	(*a*) SANATANA ADVANCED TEXT BOOK Part II and III (*b*) Anugita (selections) Discourses from Bharata or Kata Upanishad						
High School	Form VI	Do (*a*) — (*b*) No discourse	(*a*) SANATANA ELEMENTARY TEXT BOOK Part I (*b*) Bharata selections such as Santi Parva (Kannadese or Pratapas English Translation)						
High School	V	Do (*a*) (*b*) No discourse	(*a*) SANATANA ELEMENTARY TEXT BOOK Part II (*b*) Bharata selections parvas such as Udyoga (Kanarese)						
High School	IV	Do (*a*) (*b*)	(*a*) SANATANA ELEMENTARY TEXT BOOK Part III (*b*) Bhagavata selection or stories such as Prahlada etc (Kanarese)						
Lower Secondary School	III	Do (*a*) (*b*)	(*a*) Revision of the Sanatana Catechism and STORIES FOR YOUNG CHILDREN FROM HINDU SACRED BOOKS pp 40 to 104 (*b*) Ramayana select chapters (Kanarese)						
Lower Secondary School	II	Do (*a*)	(*a*) STORIES FOR YOUNG CHILDREN Pages 1 to 40 with illustrative stories and portions if any of the Catechism not finished in Form I						
Lower Secondary School	I	Do (*a*)	SANATANA CATECHISM (Kannadese)						

Religious instruction for others —

Wherever Munshis or Masters of the Christian or Islamic faith are available and a need for instruction in those faiths exists the Koran and the Bible may be taught by such Munshis and Masters But all must attend the common prayer

Education dated Camp Mysore 28th September 1908

TABULAR

No	Name of Institution	Method of Teaching	Books used or Subjects taught
1	Muthialpet High School, Madras	(*a*) *Text books* on religion taught like books on prose or History, and (*b*) *Stories* related	(*a*) *Sanatana D Series*— The Catechism (I and II Forms) with mo stories from Ramayana, Bharata etc Elementary Text book (III IV, V, and V Forms)
2	Kalyana Sundaram High School, Tanjore	*Text books* only (all Forms)	*Sanatana D Series*— Catechism (Form I) Stories for the young from Hindu Scriptu (Forms II and III) Elementary Text book (Forms IV, V and V
3	Hindu Theological High School, Madras	(*a*) *Text-books* only do (*b*) *Devotional verses* (Lower Forms) (*c*) *Lectures* delivered to the Higher Forms (Forms V and VI)	*Sanatana D Series*— Catechism (Tamil) (Forms I and II) Catechism (English, Form III) (*b*) Tevaram, Tiruvachakam and Devotional So (Forms I II and III) Aryan anecdotes (IV Form) (*c*) Lectures on Hinduism (Forms V and VI)
4	National High School Trichinopoly	(*a*) *Text-books* do common to all caste and creeds (Forms IV V & VI) (*b*) *Stories* in the Lower Forms, to all castes and creeds (*c*) i *Devotional verses* for non Brahmins (all Forms) ii *Vedic Hymns* for Brahmins (all Forms)	(*a*) *Sanatana D Series*— Elementary Text book (Form VI) Sri Ramachandra (Form IV) The Great War (Form V) (*b*) Stories from the Puranas (to all Forms) (*c*) (1) Tevaram, Tiruvachakam, etc Tiruvoimozhi (to all Forms) (2) Vedic Hymns (to all Forms)
5	P S High School Mylapore	(*a*) *Lectures* and notes (Forms IV V and VI) (*b*) *Stories and Catechisms* of Puranas and Itihasas (*c*) *Devotional verses*	(*a*) Tamil Ramayanam Bharatam and Bhagava tam (all Catechisms) and Tevaram, Tiru vachakam and Stories (Forms III, II and I) special books (*b*) Essays on Hinduism and notes (Forms IV, V and VI)
6	Setupati High School, Madura	(*a*) *Recitations* of Vedic Hymns with meaning (*b*) *Recitations* of Devotional songs with meanings	(*a*) (Brahmins)—Vedic Hymns and Mantras (*b*) (Non Brahmins) Tevaram, Tiruvachakam, etc (all Forms except VI in which no religion i taught)
7	Madura College, Madura	(*a*) *Lectures* college classes and IV, V and VI Forms (*b*) *Catechisms* of Puranas (Forms III II and I)	(*a*) Lectures on subjects chosen by Headmaste (IV, V, and VI Forms and college classes) (*b*) Ramayana, Bharata and Bhagavata and Sana tana Catechisms (Forms I, II and III)
8	Sri Ramakrishna Students Home	(*a*) *Recitations* (*b*) *Lectures*	(*a*) Upanishads (*b*) On Religious or Ethical Subjects

Nowhere is any religious instruction

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Education dated Camp Mysore 28th September 1908

SPECTUS

whom taught	Medium of Instruction	Time devoted in each Form or Section in *a week*	Optional or Compulsory	Examination and Prizes	Prayer or Devotional Recitations
ecial whole me Pandit nows English	The Vernaculars of the pupils	One or two periods VI Form and two periods in other classes	Compulsory	Terminal and annual examinations are held and prizes awarded	Prayer in Sanskrit Tamil and Telugu Moral discourse
cial teacher nows English	Vernacular	One period VI Form Two periods other Forms	Optional for Christians and Mohamedans	Do also competes for the All India Examination of C H C Benares	Prayer in Sanskrit only
s masters id Head ter	Vernacular (English VI Form)	One period VI Form Two periods other Forms	Compulsory	Terminal and annual Examinations and Prizes	Do
class masters Two special andit	Vernacular (English VI Form)	Three periods in each Form	Optional for Christians and Mohamedans	Do	No prayer
s masters	Vernacular (English VI Form)	One period in IV V and VI Forms and two periods in III II and I Forms	Optional for Christians and Mohamedans		Prayer in Sanskrit Tamil and Telugu
special Pandit for (*a*) id (*b*)	Vernacular	One period in all Forms	Optional for Christians and Mohamedans	Do	No prayer
al Pandit	Vernacular	One period for each Section	Optional	Do	Prayer in Sanskrit
it and Swami amakrishna anda	Lectures (English)		Compulsory		

n classes below Form I

The methods adopted for imparting Hindu religious instruction in the institutions visited by me may be described under three heads —

A Instruction based wholly upon special text books on religion

B Instruction based partly upon special text books on religion

C Instruction based upon no such text books

"A

In the Muthialpet High School, Madras, and the Kalyanasundaram High School, Tanjore the Catechism and the Elementary text book of the Sanatana Dharma Series are regularly taught like Text books on other subjects The Elementary Text book is used in Forms IV V and VI, in both the schools The catechism is read in the vernacular in Form I Forms II and III of the Muthialpet High School study some of the chapters on Ethics in the Elementary Text book with illustrative stories from Ramayanam and Mahabharata In the corresponding Forms of the Kalyanasundaram High School, Tanjore, ' Stories for the Young Children from Hindu Sacred Books, ' a publication of the Central Hindu College, Benares, is taught

Each of the schools has a specialist to teach this subject One period a week, on an average, is usually allotted to Religion in VI Form and two periods in the other Forms In the Muthialpet High School, of these two periods one is devoted to purely moral stories from the Puranas The medium of instruction is the Vernacular of the pupils in both the schools In the Tanjore school it is optional for Native Christians and Mahomedans to attend or not, while it is compulsory for them in the other school It may be noted here that Native Christians have often carried away the first prize in the Hindu religious classes Mahomedans, some of whom I examined, showed a somewhat remarkable acquaintance with Hindu Scriptures Examinations are held periodically and prizes are awarded to the most successful pupils The Kalyanasundaram High School is affiliated to the Benares Central Hindu College, and as such competes for the "All India Rs 100 prize and medal which the school has been winning for the past two years School work commences every day with a short prayer in Sanskrit The Muthialpet High School, however, adds to the prayer a moral discourse on some text or quotation taken from standard Sanskrit works No religion is taught in classes below Form I

"B"

The Theological High School, Madras, and the National High School come under this class In the former institution, the Sanatana Dharma Catechism (Tamil Translation) is taught in Forms I, II and III, together with stanzas from Tevaram, Tiruvachakam, Tiruvoimozhi and other devotional songs "Aryan Anecdotes by Siva Sankara Pandyaji is used in Form IV In Forms V and VI, the Headmaster delivers a series of lectures on Hinduism, Hindu feasts and festivals, according to a syllabus of his own The lower Forms are taught by the class masters themselves Only one of the working periods of the school is devoted to religion in VI Form and two periods in the other Forms This being a purely Hindu School, religion is a compulsory subject I found no Jain pupils but only a few Lingayets in the school

In the National High School, Trichinopoly, the Sanatana Dharma Elementary Text book is taught only in the VI Form In Forms IV and V Ramayana and Mahabharata, as epitomised by Mrs Anne Besant, are studied To pupils of III, II and I Forms stories from the Puranas are regularly told These lessons are common to all In addition to these, provision is made for giving some special lessons to Brahmins and non Brahmins separately The former are taught Purushasuktam, Rudram

and other Vedic Hymns The latter receive lessons in Tevaram Tiruvachakam and Stotrams Brahmin pupils till their Upanayanam is over attend the latter section

Two special teachers are employed one for Vedic lessons and another for Tevaram etc The common lessons are taught in English in Form IV V and VI by the class masters like lessons in English or History Three periods a week are given to religion in every Form But no prayers are offered in the school

C

This group comprises the remaining institutions The P S High School, Mylapore the Setupathi High School Madura the Madura College Madura and the Ramakrishna Students Home Mylapore

The P S High School teaches Tamil Catechisms of Ramayana Bharatam and Bhagavatam in the I II and III Forms along with stanzas from Nithisara Tevaram Tiruvachakam and other devotional songs In Forms IV V and VI the Headmasters essays on Hinduism published in the book form are taught by the class masters No special teachers are employed for this purpose All castes and creeds attend though attendance is optional for Christians and Mahomedans There is provision however, for the employment by the school of a special religious teacher for any religion other than Hinduism provided the number of pupils of that creed exceeds 50 The school authorities have no objection to the members of such communities maintaining a teacher at their own cost when the number is smaller One period a week is allotted to religion in the High School Department and two periods in the Lower Secondary

The Setupathi High School gives two parallel and separate courses of instruction throughout one to Brahmins and another to non Brahmins including such Brahmins as have not yet been invested with the sacred thread No religion is taught to pupils of the VI Form In the remaining five Forms the former course of studies consists of graduated lessons in the Vedas and daily worship such as Sandhyavardanam Puja Mantras Purushasuktam and Upanishads The latter course consists of similarly arranged lessons in Tevaram Tiruvachakam and similar devotional songs Prayer does not form part of school work Two special teachers are employed one for the former course and another for the latter One period a week is given to religion in all the Forms Examinations are periodically held and prizes awarded

The Madura College adopts a somewhat different method The institution is divided into three sections Section I comprising the College classes (F A) and Form VI, Section II Forms V and VI and Section III, Forms III II and I

To Section I are delivered lectures once a week on subjects selected by the Headmaster such as Truthfulness Pride Courage Charity Acharam Self sacrifice Pupils of Section II are told stories from Ramayana and Mahabharata and the Puranas Section III is taught from Catechisms of Ramayanam, Bharatham and Sanatana Dharma The whole work is entrusted to the Tamil Pandit One period a week is all that is allotted to this subject in each section

The experienced Headmaster Mr Venkobacharyar B A, says that his aim in such instruction is to inculcate morality and that therefore, he pays more attention to the ethical side than to the religious Mahomedans and Christians freely attend the lectures though it is optional with them

Periodical examinations are held and prizes awarded School work commences with a prayer

The Ramakrishna Students Home—This is a free boarding house for poor students in Mylapur The members there are given regular religious instruction under the supervision of Swami Ramakrishnananda As all boarders are Brahmins the Upanishads are taught every evening for about an hour A lecture on some ethical or religious subject is delivered on Wednesdays

In all the High Schools and also in the Madura College, all Hindus whatever their caste sect or cult, attend the religious classes

THE PROPOSAL

In formulating a scheme of religious instruction for Mysore a few preliminary considerations are necessary

I Though some of the schools referred to above do not follow any special text books on religion yet all the Headmasters are of opinion that the adoption of text books is highly desirable Such has been their experience Again When religious instruction is made a part of the school curriculum, masters who have to teach this subject for the first time would keenly feel the need of a text book to guide them, if not to furnish them with religious information A scheme promulgated by the State, demands a certain amount of uniformity which cannot be attained in the absence of prescribed text books The introduction then of text books on religion being admitted to be a necessary step, the question turns upon the selection of the best ones

In the absence of any series of text books treating of Hinduism in all its aspects suitable to children of school going age other than the Sanatana Dharama Series, it claims our consideration first Sir S Subrahmanya Iyer, KCIE, LLD, DCL, who was kind enough to grant me an interview during my tour, said that the Sanatana Dharma Series were written with the utmost care with a view to eliminating every point that was likely to give offence to any other religion or any sect of Hinduism that it presented every phase of Hinduism in a small compass, that it did not advocate the views of any particular sect and there was nothing in it that aimed at converting people of any sect or faith into any other No portion of these books could be omitted without making the account of Hinduism so given partial and misleading The series being the work of persons possessing special knowledge of religion, he thought that for pupils of schools and colleges they were suitable

His Excellency Sir Arthur Lawley, KCMG, Governor of Madras, paid a special visit to the religious class of the U S High School, Tanjore, on 21st February 1908 After listening to a lesson in the Elementary Text book of that series, for over twenty minutes, he made the following remarks—"I am very grateful to you, as I have said, for having let me see some of the work of your school I believe, as I said in my opening remarks, that you have gauged accurately the secret of success in education by a determination that it should be based not only upon secularism but on religion and morality I ask myself how comes it that the career of this school has been marked with such success I believe that it is due to you that have determined to build up the character of your pupils on the foundation of morality and religion' (*Madras Mail*, 21st February 1908) To the imprimatur of these great authorities may be added a few words from the preface of the series "It contains the fundamental ideas and doctrines which are generally received as orthodox but does not enter into details as to which sectarian divisions have arisen It is believed that while a sectarian parent or teacher will probably make additions to it, he will not find in it anything which he will positively repudiate" The religious training aimed at in these series is of a wide, liberal and unsectarian character" If these facts be considered enough to justify the selection of

the Sanatana Dharma Series as the text books available I should make the following suggestions regarding their use

As the table at the beginning will show the Sanatana Dharma Text books are found to be a little too short for a course of six years from Form I to VI It is therefore supplemented by lessons from Ramayana Mahabharata and the like Books like Stories for Young Children from Hindu Sacred Books Sri Ramachandra The Great War all written in English on the principles upon which the Sanatana Dharma Series are based are used in different schools The following course of study is submitted for kind consideration —

The Catechism (translated into Kanarese) may be read in Form I Stories for Young Children from the Hindu Sacred Books pages 1 to 40 may be taught in Form II If the catechism be not finished in Form I it may be finished here

Stories for Young Children from the Hindu Sacred Books pages 40 to 104 may be prescribed for Form III It must be supplemented by the readings from the Kanarese Prose Ramayana

The Elementary Text book Part III may be read in Form IV It may be supplemented by readings from Kanarese Prose Bhagavata such for instance as Prahlada's Story

The Elementary Text book Parts II and I may be studied in Forms V and VI with some select chapters from the Mahabharata especially Santi Parva either in Kanarese or in Protop Chandara Roy's translation

The Headmasters should have full discretion to select or omit whatever portions they like in Part II and I and in the supplementary readings Only Part III must be completely taught as it treats of Ethics

The advanced text book of Hindu Religion Part III of the same series may be used in the I A or Intermediate classes supplemented by portions selected from Anugita or Bhagavat Gita and discourses on the Kata and from the Mahabharata In the advanced Text book Parts II and I may be read in the B A classes supplemented by the Bhagavat Gita (with the views of commentators) and discourses on the Patanjali Yoga Sutras (omitting the portions on Pranayama Pratyahara Dharana and Samadhi) and Brihadaranyaka or Kata Upanishads It must be left entirely to the discretion of the Principals to prescribe portions of the text book and the supplementary works year after year for the different classes on consultation with the Pandit and Professors that may be entrusted with this work

Fortunately in Mysore we have prose versions of Kanarese Ramayana Mahabharata and Bhagavata prepared under the direction of His Highness Mummadi Sri Krishnaraja Wodeyar The works are known as Sri Krishnaraja Vani Vilasa They will be found highly useful for purposes of religious and moral instruction Their association with the name of the Royal Ancestor of His Highness the Maharaja is an additional ground for their being placed in the hands of the young

The Sanathana Dharma Series may be translated into Kanarese as it has been rendered into other Indian Vernaculars and the whole work of religious instruction may be entrusted to Pandits under the special supervision of one of the Professors in the Colleges and of the Headmaster in the High Schools and the Anglo Vernacular Lower Secondary Schools Till such translations are made the English and Sanskrit knowing teachers may be directed to give these lessons

For Christian and Mahomedans wherever Munshis or masters of these faiths are available provision must be made by the Headmaster or Prin-

cipal for instruction being given in the Bible and the Koran Where such arrangement is not possible it must be optional for followers of other religionists to attend the Hindu religious class They may attend the class, inasmuch as the Sanatana Dharma text books treat of what are known as the fundamental varieties of all the great religions in the world Seeing that in the opinion of authorities like Sir S Subrahmanya Iyer religious and moral teaching should be given in very small doses lest it should create a distaste in the minds of the pupils, seeing that a majority of the institutions visited by me allot only one period for religion alone in the High School Department, and considering the fact that separate provision will be made for moral instruction, one period a week in all the Forms should suffice

A common prayer before the commencement of school work every day is a general feature of the institutions visited The verses for prayer are generally taken from the Nandi or Mangala Slokas at the beginning of the literary works of standard Indian Poets and Dramatists Sometimes verses are chosen from the Mahabharata In some schools the need for verses in Tamil and Telugu has been felt But as a rule whatever the language, the prayer has been non sectarian So in Mysore, it is desirable to have at the commencement of college or school work a short recitation of devotional verses, in Kanarese, the chief language of the country They should be thoroughly non sectarian It may be left to the Pandits of the institutions to compose their own verses All the pupils of an institution, whatever their caste, creed or colour, should attend the prayer

Time —In the Madras Schools which work for 5½ hours a day for five days in the week, the periods are divided into 45 minutes each In schools that work for 6 hours a day, the periods are longer They have therefore been able to find time for religious and moral lessons

In Mysore, Saturday may be made a full working day and a period devoted to religion For the moral lesson the period should be found in the time devoted to English and translation

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No 1, dated Cami Mysore, 28th September 1908

Order thereon —The Government of His Highness the Maharaja have had under consideration for some time past the question of imparting religious and moral instruction to pupils in schools and colleges in the State The tendency of the present system of education, which especially in Government institutions is purely secular in character, is to devote exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers, the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution The result, as judged from experience and observation, cannot be considered to be altogether satisfactory That this indirect influence of schools has failed in many cases to form the character of the pupils and make them useful citizens has, as is well pointed out by the Inspector General of Education, "become only too apparent of late in India For various reasons the homes of the pupils have ceased to impart religious and moral instruction, and the influence of religious teachers and places of public worship has almost disappeared Irreverence of all kinds and disrespect for authority have been on the increase Modesty, self restraint

and good sense are largely at a discount while presumption, vanity and unrestrained aggressiveness appear to be increasing Under these circumstances His Highness Government are convinced that one of the readiest and most effective means of forming and strengthening the character of youth is to be found in imparting religious and moral instruction to them as a systematic part of the school curriculum

2 There were misgivings at one time as to how with such a diversity of sects even among the Hindus themselves a satisfactory system of religious instruction could be devised But the report of the Headmaster of the Tumkur High School who was deputed to study the system obtaining in various schools in the Madras Presidency shows that in practical working the imparting of religious and moral instruction has not been attended with any difficulty In the schools under Hindu management referred to in that report not only do the different sects among the Hindus attend the classes but even Muhammadan and Christian boys have no objection to do so on the contrary, they often join the classes of their own accord

3 The Government recognize that any scheme for the imparting of religious and moral instruction must at this stage be in the nature of an experiment and that the results may possibly not be all that could be desired But they feel at the same time that in the interests of the rising generation the State can no longer afford to postpone action in the matter It appears to them that the proposals submitted by the Inspector General are framed on correct lines and would if adopted constitute a move in the right direction They are accordingly pleased to sanction these proposals and to direct that effect be given to them from the 1st November 1908

4 As recommended by the Inspector General the time to be given to religious and moral instruction will be limited to five periods a week the first thirty minutes after roll call being devoted thereto There will be a moral discourse on Mondays Wednesdays and Fridays and religious instruction on Tuesdays and Thursdays The moral discourse will be common to pupils of all persuasions and be based on a text taken from some religious moral historical or literary book In addition there will be specific religious teaching from books like the Sanatana Dharma Advanced Text Book the Koran and approved commentaries and essays on the Muhammadan religion and the Bible The curriculum suggested by the Inspector General and the text books recommended by him are approved for adoption in all Government institutions to which alone the present scheme will be applied in the first instance the question of extending the scheme to aided schools not under Government management being reserved for future consideration

5 As Mysore is a Hindu State and the bulk of the population is Hindu, provision for imparting teaching in the Hindu religion will be made in all Government institutions (other than those intended purely for the education of particular classes of non Hindus as for instance Hindustani Schools) The classes will be open for Hindus of all denominations but attendance will be optional in the case of other pupils It will at the same time be

laid down for the present that, when in any Government institution the number of Muhammadan or Christian pupils is not less than twenty, arrangements should be made as far as may be possible for imparting instruction to them in their respective religions If, however, any private persons or bodies interested in either of these religions wish to make special arrangements at their own cost for teaching their respective religions in Government institutions where the number of pupils of such religions is below twenty, every facility should be given for this being done

6 In the case of Government schools intended purely for the education of particular classes of non Hindus, provision will similarly be made by the Education Department for imparting instruction to the pupils in the tenets of their religion

7 The Government consider that no additional establishment should be necessary to give effect to the new scheme, as the existing staff of teachers may be utilized for the purpose as far as possible, and as regards the cost of the text books required, this will be met from the ordinary Education Department grant

8 The Inspector General is requested to issue such subsidiary instructions as may be necessary to give full effect to the orders of Government

K S CHANDRASEKHARA AIYAR,
Secy to Govt, Gen & Rev Depts

To—The Inspector General of Education in Mysore
The Comptroller Mysore Government

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Camp No 2 Dt 28th Septr 08

Notification

The following order of the Govt of His Highness the Maharaja of Mysore, directing the introduction of religious and moral instruction in all Government schools and colleges in the State with effect from the 1st November 1908, is published for general information

(Here print order)

By order
28.9.08
Secy to Govt

20 The Compiler, Mysore Gazette for publication in a prominent place in Part-I in three successive issues, in English and Kannada

No 2 dated Camp Mysore 28th September 1908

Notification

ADM 422-07
SL-4

The following order of the Government of His Highness the Maharaja of Mysore, directing the introduction of religious and moral instruction in all Government schools and colleges in the State with effect from the 1st November 1908 is published for general information

(Here print Order)

M. Chandrasekharaiya
Secy to Govt, Genl & Rev Depts.

To The Compiler, Mysore Gazette, for publication in a prominent place in Part I, in three successive issues, in English & Kannada.

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Jmul ul Gazette

No dated, Camp Mysore 28 September 1908

Order thereon.—The Government of His Highness the Maharaja have had under consideration for some time past the question of imparting religious and moral instruction to pupils in schools and colleges in the State The tendency of the present system of education which especially in Government institutions is purely secular is to devote exclusive attention to the training of the intellect and to leave the ~~moral~~ character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers the literary teaching included in the school curriculum and the nature of the discipline maintained in the institution The result, as judged from experience and observation cannot be considered ~~as~~ altogether satisfactory That this indirect influence of schools has failed in many cases to ~~make~~ the pupils ~~moral~~ and useful citizens has as well pointed out by the Inspector-General become only too apparent of late in India For various reasons the homes of the pupils have ceased to impart religious and moral instruction and the influence of religious teachers and places of public worship has almost disappeared. Irreverence of all kinds and disrespect for authority have been on the increase Modesty self restraint and good sense are largely at a discount while presumption vanity and unrestrained aggressiveness appear to be increasing Under these circumstances His Highness Government are convinced that one of the readiest and most effective means of forming and strengthening the character of youth is ~~the~~ imparting ~~of~~ religious and moral instruction to them as a systematic part of the school curriculum

2 There were misgivings at one time as to how with such a diversity of sects even among the Hindus themselves a satisfactory system of religious instruction could be devised But the report of the Headmaster of the Tumkur High School who was deputed to study the system obtaining in various schools in the Madras Presidency shows that in practical working the imparting of religious and moral instruction has not been attended with any difficulty In the schools under Hindu management referred to in that report not only do the different sects among the Hindus attend the classes but even Muhammadan and Christian boys have no objection to do so on the contrary, they often join the classes of their own accord.

3 The Government recognize that any scheme for the imparting of religious and moral instruction must at this stage be in the nature of an experiment and that the results may possibly not be all that could be desired But they feel at the same time that in the interests of the rising generation the State can no longer afford to postpone action in the matter It appears to them that the proposals submitted by the Inspector General are framed on correct lines and would if adopted constitute a move in the right direction They are accordingly pleased to sanction these proposals and to direct that effect be given to them from the 1st November 1908

4 As recommended by the Inspector General, the time to be given to religious and moral instruction will be limited to five periods a week the first thirty minutes after roll call being devoted thereto. There will be a moral discourse on Mondays Wednesdays and Fridays, and religious instruction on Tuesdays and Thursdays The moral discourse will be common to pupils of all persuasions and be based on a text taken from some religious moral historical or literary book In addition there will be specific religious teaching from books like the Sanatana Dharma Advanced Text Book the Koran and approved commentaries and essays on the Muhammadan religion and the Bible The curriculum suggested by the Inspector General and the text books recommended by him are approved for adoption in all Government Schools to which alone the present scheme will be applied in the first instance the question of extending the scheme to aided schools not under Government management being reserved for future consideration

5 As Mysore is a Hindu State and the bulk of the population is Hindu, provision for imparting teaching in the Hindu religion will be made in all Government institutions (other than those intended purely for the education of particular classes of non Hindus, as for instance Hindustani Schools). Attendance at these classes will be compulsory for Hindus of all denominations, but will be optional in the case of other pupils It will at the same time be laid down for the present that when in any Government institution the number of Muhammadan or Christian pupils is not less than twenty, arrangements should be made as far as may be possible for imparting instruction to them in their respective religions If however, any private persons or bodies interested in either of these religions wish to make special arrangements at their own cost for teaching their respective religions in Government institutions where the number of pupils of such religions is below twenty, every facility should be given for this being done

6 In the case of Government schools intended purely for the education of particular classes of non Hindus provision will similarly be made by the Education Department for imparting instruction to the pupils in the tenets of their religion

7 The Inspector General is requested to issue such subsidiary instructions as may be necessary to give full effect to the Orders of Government

8 The Government consider that no additional establishment should be necessary to give effect to the new scheme as the existing staff of teachers may be utilized for the purpose as far as possible and as regards the cost of the text books required, this will be met from the ordinary Education Department grant

Transfer as para 7

Camp Mysore (Education) dated September 1905

9. In conclusion the Government wish to express their obligatio[illegible] Mr Bhabha, the Inspector General of Education, for the readiness with which he has taken up the question in response to their wishes, and for the earnest and practical manner in which he has dealt with it

K S CHANDRASEKHARA AIYAR
Secy to Govt, Gen & Rev Depts.

To—The Inspector General of Education in Mysore

Exd—C R.

Order in Secretariat

Gon 422-07

No 1 DATED CAMP MYSORE 28th SEPTEMBER 1908 SL-3

ORDER THEREON.—The Government of His Highness the Maharaja have had under consideration for some time past the question of imparting religious and moral instruction to pupils in schools and colleges in the State The tendency of the present system of education which especially in Government institutions is purely secular, is to devote exclusive attention to the training of the intellect and to leave the ~~moral~~ character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers the literary teaching included in the school curriculum and the nature of the discipline maintained in the institution The result, as judged from experience and observation cannot be considered ~~as~~ altogether satisfactory That this indirect influence of schools has failed in many cases to ~~make~~ the pupils ~~moral~~ and useful citizens has as well pointed out by the Inspector-General become only too apparent of late in India For various reasons the homes of the pupils have ceased to impart religious and moral instruction, and the influence of religious teachers and places of public worship has almost disappeared Irreverence of all kinds and disrespect for authority have been on the increase. Modesty self restraint and good sense are largely at a discount while presumption vanity and unrestrained aggressiveness appear to be increasing Under these circumstances His Highness Government are convinced that one of the readiest and most effective means of forming and strengthening the character of youth is the imparting of religious and moral instruction to them as a systematic part of the school curriculum

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K S CHANDRASEKHARA AIYAR
Secy to Govt, Gen & Rev Depts

To—The Inspector General of Education in Mysore

Exd.—C R,

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1908-09

The Government of
HIS HIGHNESS THE MAHARAJA
OF MYSORE

EDUCATION

PROCEEDINGS

Dated 28th September 1908.

Camp No. 1

Directing the introduction of religious and moral instruction in all Government schools and colleges in the State with effect from the 1st November 1908

GBPM 2 9(8

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ಜನರಲ್

ತಾರೀಖು 2 ನೆ ಸೆಪ್ಟಂಬರ್ 1908

ನಂಬರ್ 2 ಕ್ಯಾಪ ಮೈಸೂರು 1908ನೆ ನವಂಬರ್ ಗುರ್ರೇ ತಾರೀಖಿನ ಲಾಗಾಯಿತು ಈ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸ್ಕೂಲ್‌ಗಳಲ್ಲಿಯೂ ಕಾಲೇಜುಗಳಲ್ಲಿಯೂ ಮತ ಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿ ಬೋಧಕವಾದ ಶಿಕ್ಷಣ ಕೊಡುವುದನ್ನು ಜಾರೀಗೆ ತರಬೇಕೆಂತ ಮೈಸೂರು ಶ್ರೀವಸ್ತ್ಯಹ ರಾಜ ರಾಜಾ ಸರ್ ಹೆಚ್ಚುಹದ್ದೂರ್‌ರವರ ಸರ್ಕಾರದವರು ಇದರಡಿ ಕಂಡ ಹುಕುಂ ದಯಪಾಲಿಸಿರುತ್ತಾರೆ ಅದನ್ನು ಸಮಸ್ತರ ತಿಳುವಳಿಕೆಯು ಬಗ್ಗೆ ಪ್ರಕಟನ ಇದೆ —

ನಂಬರ್ 1 ಕ್ಯಾ ಪು ಮೈಸೂರು ತಾರೀಖು 28ನೆಯು ಸೆಪ್ಟಂಬರ್ 1908

ಸಂಸ್ಥಾನದ ಸ್ಕೂಲುಗಳಲ್ಲಿಯು ಮತು ಕಾಲೇಜುಗಳಲ್ಲಿಯು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮತ ಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿ ಬೋಧಕವಾದ ಶಿಕ್ಷಣವನ್ನು ಕೊಡುವ ತೆ ಏರ್ಪಾಡು ಮಾಡುವ ವಿಷಯವು ಕೆಲಕಾಲದಿಂದ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ ಸರ್ ಹೆಚ್ಚು ಹದ್ದೂರ್ರವರ ಸರ್ಕಾರದವರ ಪರ್ಯಾಲೋಚನೆಯಲ್ಲುತ್ತು ಈಗ ಇಲ್ಲಿಯು ಪಾರಶಾಲೆಗಳಲ್ಲಿಯು ತತ್ಸಾಮ ಸರ್ಕಾರಿ ಪಾರಶಾಲೆಗಳಲ್ಲಿಯು ವಿದ್ಯಾಭ್ಯಾಸವು ಕೆವಲ ಲೌಕಿಕ ಸಂಬಂಧವಾದುದ ಗಿರತ್ತದೆ ಹಾಲೀ ಚಲ್ತಿಯುಲ್ಲರುವ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮವನ್ನು ಅನುಸರಿಸುವುದರಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳ ಬುದ್ಧಿ ವಿಕಾಸತೆಗೆ ಮಾತ್ರವೇ ಸಹಾಯವಾದ ಗಮನವನ್ನು ಕೊಡುವುದಾಗುತ್ತದೆಯೇ ಹೊರತು ಅವರುಗಳ ಕೀಲಸ್ವಭಾವ ದಿಗಳಿಗೆ ಗಮನಕೊಡುವ ಸಂಭವವಿಲ್ಲ ಉಪಾಧ್ಯಯರುಗಳು ಸ್ವತಂತ್ರೋಪಾಸುವ ನಡತೆಯನ್ನು ಅನುಸರಿಸುವುದರ ಮೂಲಕವೂ ಪಾರಶಾಲೆಗಳಲ್ಲಿ ನಿಯಮಿಸೋಣವಾಗಿರುವ ಪಾರಗಳ ಬೋಧನೆಯ ಮೂಲಕವೂ ಆಯಾ ಪಾರಶಾಲೆಯಲ್ಲಿ ಜಾರಿಯಲ್ಲಿಟ್ಟಿರುವ ನೀತ್ಯನುಶಾಸನದ ಕಟ್ಟಳೆಗಳ ಮೂಲಕವೂ ವಿದ್ಯಾರ್ಥಿಗಳು ಕೀಲ ಸ್ವಭಾವಾದಿಗಳನ್ನು ಕಲಿತುಕೊಳ್ಳಬೇಕಾಗಿದೆಯೇ ಹೊರತು ಅವರಿಗೆ ನೀತಿ ಬೋಧನೆಯನ್ನೇ ಪ್ರತ್ಯೇಕವಾಗಿ ಹೆಳಿಕೊಡುವುದಿಲ್ಲ ಇದರಿಂದ ಆಗಿರುವ ಪರಿಣಾಮವು ಸ್ವಲ್ಪ ಮಾತ್ರವೂ ತೃಪ್ತಿಕರವಾಗಿಲ್ಲವೆಂದು ಅನುಭವದಿಂದಲೂ ಪರೀಕ್ಷೆಯಿಂದಲೂ ಗೊತ್ತಾಗಿದೆ ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖೆಯ ಇನ್ಸ್‌ಪೆಕ್ಟರ್ ಜನರಲ್‌ರವರು ತಿಳಿಸಿರುವಂತೆ ಪಾರಶಾಲೆಗಳಲ್ಲಿ ನೀತಿಬೋಧಕವಾದ ಶಿಕ್ಷಣವನ್ನು ಪ್ರತ್ಯೇಕವಾಗಿ ಕೊಡುತ್ತಿಲ್ಲವಾದ ಪ್ರಯುಕ್ತ ಅನೇಕ ಸಂದರ್ಭಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ನೀತಿಪರರಾಗಿಯೂ ರಾಜ್ಯಭಕ್ತಿಗೆ ಸಹಾಯಕರಾದ ಪ್ರಜೆಗಳಾಗಿಯೂ ಆಗುವುದಕ್ಕೆ ಅವಕಾಶವೇ ಇಲ್ಲವೆಂಬುದು ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಈಚೀಚೆಗೆ ನಡೆದ ವಿದ್ಯಮಾನಗಳಿಂದ ಚೆನ್ನಾಗಿ ಸ್ಪಷ್ಟವಾಗಿರುತ್ತದೆ ಕಾರಣಾಂತರಗಳಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳ ಮನೆಗಳಲ್ಲಿ ಮತಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿ ಬೋಧಕವಾದ ಶಿಕ್ಷಣವೇ ಇಲ್ಲದಂತೆ ಆಗಿರುವುದಲ್ಲದೆ ಮುಖಾಧಿಪತಿಗಳಿಂದಲೂ ದೇವಾಲಯಗಳಿಂದಲೂ ಕಡೆ ಈ ವಿಷಯದಲ್ಲಿ ಯಾವುದೊಂದು ಸಹಾಯವು ಇಲ್ಲದಂತೆ ಆಗುತ್ತಾ ಬಂದಿದೆ ಮುಕಾಂತರಗಳನ್ನು ಮನಸ್ಸೋ ತಿರಸ್ಕಾರ ಮಾಡುವುದೂ ಅಧಿಕಾರ ಗಾಂಭೀರ್ಯವನ್ನು ತೃಣೀಕರಿಸುವುದೂ ಈ ಗುಣಗಳು ಹೆಚ್ಚುತ್ತಾ ಇವೆ ಜನರಲ್ಲಿ ವಿನಯವೂ ಆತ್ಮನಿರೀಕ್ಷೆಯೂ ಸಭ್ಯತೆಯೂ ಅಪರೂಪವಾಗುತ್ತಾ ಬರುವುದಲ್ಲದೆ ಅವರಲ್ಲಿ ಗರ್ವವೂ ದುರಹಂಕಾರವೂ, ಸ್ವೇಚ್ಛಪ್ರವರ್ತನೆಯೂ ಹೆಚ್ಚುತ್ತಾ ಬಂದಿರುವಂತಾಗಿ ತೋರಬರುತ್ತದೆ ಈ ಕಾರಣಗಳಿಂದ ಯುವಕರ ನಡತೆಯನ್ನು ಸರಿಪಡಿಸಬೇಕಾದಲ್ಲಿ ಅವರುಗಳಿಗೆ ಪಾಠಶಾಲೆಗಳಲ್ಲಿ ಜಾರಿಯಿರುವ ಇತರ ಪಾರಗಳ ಜತೆಗೆ ಮತ ಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿಬೋಧಕವಾದ ಶಿಕ್ಷಣವನ್ನೂ ಕೊಡುವಂತೆ ಏರ್ಪಡಿಸುವುದೇ ಸುಲಭಸಾಧ್ಯವಾದ ಮತ್ತು ಫಲಕಾರಿಯಾದ ಸಾಧನವಾಗಿದೆ ಎಂದು ಶ್ರೀವಸ್ತ್ಯಹ ರಾಜ ರಾಜಾ ಸಾಹೇಬ್ಬಹದ್ದೂರವರ ಸರ್ಕಾರದವರಿಗೆ ದೃಢವಾಗಿ ತೋರಬಂದಿರುತ್ತದೆ

2 ಹಿಂದೂಗಳಲ್ಲಿಯೇ ಎಷ್ಟೋ ಜಾತಿಭೇದಗಳು ಇರುವ ಪ್ರಯುಕ್ತ ಸರ್ವರಿಗೂ ತೃಪ್ತಿಕರವಾಗಿರುವ ತೆ ಮತಸಂಬಂಧವಾದ ಶಿಕ್ಷಣವನ್ನು ಏರ್ಪಡಿಸುವದು ಸಾಧ್ಯವೇ ಎಂಬ ವಿಚಾರವಾಗಿ ಕೆಲಕಾಲದ ಹಿಂದೆ ಸಂಶಯಗೊಳ್ಳಲ್ಪಟ್ಟಿದ್ದುವು ಆದರೆ ಮುಜರಾಯಿ ಆಧಿಪತ್ಯದಲ್ಲಿರುವ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಜಾರಿಯಲ್ಲಿರುವ ಪದ್ಧತಿಯನ್ನು ಪರಿಶೀಲನೆ ಮಾಡುವುದಕ್ಕಾಗಿಯೇ ನಿಯಮಿಸಲ್ಪಟ್ಟಿದ್ದ ತುವ ಕೂರು ಹೈಸ್ಕೂಲಿನ ಹೆಡ್ ಮಾಸ್ಟರವರ ರಿಪೋರ್ಟನ್ನು ನೋಡುವಾಗ ಮತ ಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿಪೂರ್ಣವಾದ ಶಿಕ್ಷಣವನ್ನು ಚಾಲ್ತಿಗೆ ತರುವುದರಲ್ಲಿ ಯಾವ ಕಷ್ಟವೂ ಇರುವುದಿಲ್ಲವೆಂದು ವಿಶದವಾಗುತ್ತದೆ ಸದರಿ ರಿಪೋರ್ಟಿನಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿರುವಂತೆ ಮುಜರಾಯಿ ಆಧಿಪತ್ಯದಲ್ಲಿ ಹಿಂದೂ ಜನರ ಮೇಲ್ವಿಚಾರಣೆಯಲ್ಲಿರುವ ಪಾರಶಾಲೆಗಳಲ್ಲಿ ಹಿಂದೂ ಮತದ ವೈಕಿ ಬೇರೆ ಬೇರೆ ಜಾತಿಗಳಿಗೆ ಸೇರಿದ ಬಾಲಕರು ಮತಸಂಬಂಧವಾದ ಶಿಕ್ಷಣೆಯ ತರಗತಿಗಳಿಗೆ ಸೇರುವುದು ಮಾತ್ರವೇ ಅಲ್ಲದೆ ಮಹಮ್ಮದೀಯರು ಮತ್ತು ಕ್ರೈಸ್ತರು ಸಹ ಯಾವುದೆಂದು ಆಕ್ಷೇಪಣೆಯನ್ನೂ ಮಾಡದೆ ಸದರೀ ತರಗತಿಗಳಿಗೆ ತಾವಾಗಿಯೇ ಸೇರುತ್ತಿರುವರೆಂದು ತಿಳಿಯ ಬರುವುದು

3 ಪ್ರತಿಸಾರವಾದ ಮತ್ತು ನೀತಿಬೋಧಕವಾದ ಶಿಕ್ಷಣವನ್ನು ಜಾರಿಗೆ ತರುವುದಕ್ಕಾಗಿ ಮಾಡುವ ಯಾವುದೊಂದು ಏರ್ಪಾಡನ್ನೇ ಆಗಲಿ ಸಭ್ಯಕ್ಕೆ ಲಜಮಾಯಿಷಿಯ ತರೀಖು ಮಾತ್ರವೇ ನಡೆಸಬೇಕೆ ಬುದಾಗಿಯು ಇದರಿಂದ ಎಷ್ಟುವಟ್ಟಿನವೇ ಲುಟಿಗಬೇಕೆ ದು ಅಪೇಕ್ಷಿಸದೆಯೋ ಅಷ್ಟವಟ್ಟಿನ ಫಲ ಉಟಾಗದೆ ಹೋದರೂ ಹೀಗಬಹುದೆಂಬುದಾಗಿಯ ಸರ್ಕಾರದವರ ಭಾವಿಸುತ್ತಾರೆ ಆದರೂ ಪ್ರವರ್ಧಮಾನಕ್ಕೆ ಬರತಕ್ಕವಾದ ಬಾಲಕರ ಪುರೋವೃದ್ಧಿಯನ್ನು ಯೋಜನೆಯಲ್ಲಿ ಸರ್ಕಾರದವರು ಈ ವಿಷಯದಲ್ಲಿ ಏರ್ಪಾಡು ಮಾಡುವುದನ್ನು ಕೈಬಿಚವೂ ಸಾವಕಾಶ ಮಾಡುವುದು ಯುಕ್ತವಲ್ಲವೆಂದು ಎಣಿಸುತ್ತಾರೆ ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖಾ ಇನ್ಸ್‌ಪೆಕ್ಟರ್ ಜನರಲ್‌ರವರು ಯುಕ್ತರೀತಿಯಲ್ಲಿ ಸಲಹೆಗಳನ್ನು ಕೊಟ್ಟಿರುವರೆ ದೂ ಸದರೀ ಸಲಹೆಗಳನ್ನು ಜಾರಿಗೆ ತಂದಲ್ಲಿ ತುಂಬಾ ಪ್ರಯೋಜನವಾಗಬಹುದೆಂದೂ ತೋರ್ಪಡಿರುವುದರಿಂದ ಸರ್ಕಾರದವರು ಸದರಿ ಸಲಹೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಮುಂದಿರುವ ವರ್ಷದಲ್ಲಿ 1909 ನೆಯು ನವಂಬರ್ ಗುರ್ರೇ ತಾರೀಖಿನ ಲಾಗಾಯಿತು ಅವುಗಳು ಜಾರಿಯಲ್ಲಿ ಬರತಕ್ಕದ್ದೆಂತ ಹುಕುಂ ದಯಪಾಲಿಸಿರುತ್ತಾರೆ

4 ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖಾ ಇನ್ಸ್‌ಪೆಕ್ಟರ್ ಜನರಲ್‌ರವರು ಶಿಫಾರಸು ಮಾಡಿರುವ ಪ್ರಕಾರ ವಾರಕ್ಕೆ ಐದಾವರ್ತಿ ಮತ ಸಂಬಂಧವಾದ ಮತ್ತು ನೀತಿಬೋಧಕವಾದ ಶಿಕ್ಷಣವನ್ನು ಕೊಡಬೇಕು ಹಾಜರಿ ಗೈರುಹಾಜರಿ ಕೂಗಿದ ಬಡನೆ ಪ್ರಾರಂಭದಲ್ಲಿ

ಮೂವತ್ತು ವಿಷಯಗಳನ್ನು ಈ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಉಪಯೋಗಿಸತಕ್ಕದ್ದು ಸೋಮವಾರ, ಬುಧವಾರ, ಶುಕ್ರವಾರಗಳಲ್ಲಿ ನೀತಿ ಬೋಧಕವಾದ ಉಪನ್ಯಾಸಗಳನ್ನು ಮಂಗಳವಾರ, ಗುರುವಾರಗಳಲ್ಲಿ ಮತ ಸಂಬಂಧವಾದ ಉಪದೇಶಗಳನ್ನೂ ಕೊಡಬೇಕು ನೀತಿ ಬೋಧಕವಾದ ಉಪನ್ಯಾಸವು ಎಲ್ಲಾ ಮತದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ ಒಂದೇರೀತಿಯಾಗಿರಬೇಕು ಮತ ಗ್ರಂಥಗಳಿಂದಲಾಗಲಿ, ನೀತಿ ಶಾಸ್ತ್ರದಿಂದಲಾಗಲಿ, ಚರಿತ್ರೆಗಳಿಂದಲಾಗಲಿ, ಅಥವಾ ಭಾಷಾ ಗ್ರಂಥಗಳಿಂದಲಾಗಲಿ ಕೆಲವು ಭಾಗಗಳನ್ನು ತೆಗೆದುಕ್ಕೊಂಡು ಅವುಗಳ ಆಧಾರದಮೇಲೆ ಈ ಉಪನ್ಯಾಸಗಳನ್ನು ಕೊಡಬೇಕು ಇದೂ ಅಲ್ಲದೆ, ಸನಾತನ ಧರ್ಮದ ಉದ್ಗ್ರಂಥಗಳೂ, ಕೋರಾ, ಮಹಮ್ಮದೀಯ ಮತಸಂಬಂಧವಾಗಿ ಎರೆದು ಅಂಗೀಕೃತವಾದ ವ್ಯಾಖ್ಯಾನಗಳು ಮತ್ತು ಪ್ರಬಂಧಗಳು ಮತ್ತು ಬೈಬಲ್ ಇವೇ ಮೊದಲಾದ ಪುಸ್ತಕಗಳಲ್ಲಿ ನಿರ್ದಿಷ್ಟವಾದ ಮತ ವಿಷಯಗಳನ್ನು ಬೋಧಿಸಬೇಕು ಇನ್ಸ್‌ಪೆಕ್ಟರ್ ಜನರಲ್‌ರವರು ಸೂಚಿಸುವ ಕರಿಕ್ಯುಲಂ ಯಾ ಪಾಠದ ಪಟ್ಟಿಯನ್ನು ಅವರು ಶಿಫಾರ್ಸುಮಾಡಿರುವ (ಟೆಕ್ಸ್ಟ್) ಪುಸ್ತಕಗಳನ್ನು ಸರ್ಕಾರಿ ವಿದ್ಯಾಶಾಲೆಗಳಲ್ಲಿಲ್ಲಾ ಉಪಯೋಗಿಸುವಂತೆ ಮಂಜೂರ್ಮಾಡಿ ಇದೆ ಈ ಏರ್ಪಾಟು ಪ್ರಥಮತಃ ಸರ್ಕಾರೀ ವಿದ್ಯಾಶಾಲೆಗಳಿಗೆ ಮಾತ್ರವೇ ಅನ್ವಯಿಸತಕ್ಕದ್ದು ಸರ್ಕಾರದವರ ಆಡಳಿತದಲ್ಲಿ ಇಲ್ಲದೇ ಅವರ ಸಹಾಯವನ್ನ ಹೊಂದುತ್ತಿರುವ ಸ್ಕೂಲ್‌ಗಳಿಗೂ ಈ ಏರ್ಪಾಟು ಲಗಾವಾಗುವಂತೆ ಮಾಡುವ ವಿಷಯವನ್ನು ವಿಚಾರಿಸಲಾಗುತ್ತದೆ

5 ಮೈಸೂರು ಸೀಮೆಯು ಹಿಂದೂ ಸಂಸ್ಥಾನವಾಗಿ ಇಲ್ಲಿನ ಪ್ರಜೆಗಳ ಪೈಕಿ ಬಹುಭಾಗದವರು ಹಿಂದೂ ಜನಗಳೇ ಆಗಿರುವುದರಿಂದ, (ಹಿಂದೂ ಮತದವರಲ್ಲದ ಇತರ ಜನಗಳಿಗೆ ಮಾತ್ರವೇ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಏರ್ಪಟ್ಟು ಹಿಂದುಸ್ತಾನಿ ಸ್ಕೂಲ್‌ಗಳೇ ಮುಂತಾದ ಇತರ ಪಾಠಶಾಲೆಗಳಲ್ಲಿ ಶಿವಾಯಿ) ಸರ್ಕಾರೀ ವಿದ್ಯಾಶಾಲೆಗಳಲ್ಲೆಲ್ಲಾ ಹಿಂದೂ ಮತವನ್ನು ಉಪದೇಶಿಸುವ ಬಗ್ಗೆ ಏರ್ಪಾಟು ಮಾಡಲಾಗುವುದ ಹೀಗೆ ಉಪದೇಶವಾಗುವ ತರಗತಿಗಳಿಗೆ ಎಲ್ಲಾ ಬಗೆಯ ಹಿಂದೂಗಳೂ ಬರಬಹುದು, ಇತರ ಮತಕ್ಕೆ ಸೇರಿದ ವಿದ್ಯಾರ್ಥಿಗಳು ಇಷ್ಟವಿದ್ದರೆ ಬರಬಹುದು ಯಾವುದಾದರೂ ಸರ್ಕಾರೀ ವಿದ್ಯಾಶಾಲೆಯಲ್ಲಿ ಮಹಮ್ಮದೀಯ ವಿದ್ಯಾರ್ಥಿಗಳಾಗಲಿ ಕ್ರೈಸ್ತ ವಿದ್ಯಾರ್ಥಿಗಳಾಗಲಿ 20 ಮಂದಿಗೆ ಕಮ್ಮಿಯಲ್ಲದೆ ಇರುವ ಭಾಗದಲ್ಲಿ ಅವರಿಗೂ ಆಯಾ ಮತ ಸಂಬಂಧವಾದ ಶಿಕ್ಷಣವನ್ನು ಕೊಡುವ ಬಗ್ಗೆ ಸಾಧ್ಯವಾದಷ್ಟಕ್ಕೆ ಏರ್ಪಾಟು ಮಾಡಬೇಕೆಂತ ಸದ್ಯಕ್ಕೆ ವಿಧಿಸಲಾಗಿದೆ ಆದರೆ ಯಾವ ಸರ್ಕಾರೀ ವಿದ್ಯಾಶಾಲೆಯಲ್ಲಿ ಮಹಮ್ಮದೀಯ ಅಥವಾ ಕ್ರೈಸ್ತ ವಿದ್ಯಾರ್ಥಿಗಳು 20 ಮಂದಿಗಿಂತ ಕಡಮೆಯಾಗಿದ್ದಾರೆಯೋ ಅಂದಾ ಶಾಲೆಗಳಲ್ಲಿ ಆಯಾ ಮತಗಳನ್ನು ಹೇಳಿಕೊಡುವುದಕ್ಕೆ ತಕ್ಕ ಸಂತ ಲಾಗವಡಿನಿಂದ ಪ್ರತ್ಯೇಕವಾಗಿ ಏರ್ಪಾಟುಮಾಡುವುದಕ್ಕೆ ಈ ಮತದವರಲ್ಲಿ ಯಾವಾವರೂ ಖಾಸಗಿ ಜನಗಳಾಗಲಿ ಸಂಘಗಳಾಗಲಿ ಇಷ್ಟಪಟ್ಟರೆ, ಅದಕ್ಕೆ ಬೇಕಾದ ಎಲ್ಲಾ ಅನುಕೂಲತೆಗಳನ್ನೂ ಕಲ್ಪಿಸಿಕೊಡಲಾಗುವುದು

6 ಹಿಂದೂಗಳಲ್ಲದ ಇತರ ಯಾವುದಾದರೂ ಮತದವರಿಗೆಂತಲೇ ಪ್ರತ್ಯೇಕವಾಗಿ ಏರ್ಪಟ್ಟು ಸರ್ಕಾರೀ ವಿದ್ಯಾಶಾಲೆಗಳಲ್ಲಿಯೂ ಕೂಡ, ಅವರವರ ಮತವಿಷಯವಾಗಿ ಶಿಕ್ಷಣ ಕೊಡಲು ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖೆಯವರು ಇದೇರೀತಿಯಾಗಿ ಏರ್ಪಾಟು ಮಾಡತಕ್ಕದ್ದು

7 ಈ ಹೊಸ ಏರ್ಪಾಟನ್ನು ಜಾರಿಗೆ ತರಲು ಈಗ ಇರುವ ಉಪಾಧ್ಯಾಯರನ್ನೇ ಸಾಧ್ಯವಾದಮಟ್ಟಿಗೂ ಉಪಯೋಗಿಸಿಕೊಳ್ಳಬಹುದಾದಕಾರಣ, ಈ ಬಗ್ಗೆ ಹೆಚ್ಚಾಗಿ ಶಿಬ್ಬಂದಿಯನ್ನು ಹೆಚ್ಚಿಸಬೇಕಾದ ಅವಶ್ಯಕತೆಯೇನೂ ಇರುವುದಿಲ್ಲವೆಂತ ಸರ್ಕಾರದವರು ಭಾವಿಸುತ್ತಾರೆ ಈ ಪ್ರಕಾರಗಳಿಗೆ ಬೇಕಾಗುವ ಟೆಕ್ಸ್ಟ್ ಪುಸ್ತಕಗಳ ಖರ್ಚನ್ನು ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖೆಗೆ ಕೊಟ್ಟಿರುವ ಗ್ರಾಂಟು ವೊಬಗಿನಿಂದ ಕೊಡತಕ್ಕದ್ದು

9 ಮೇಲಂಡ ಸರ್ಕಾರೀ ಹುಕುಮನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಜಾರಿಗೆ ತರಲು ಇನ್ಸ್‌ಪೆಕ್ಟರ್‌ಜನರಲ್‌ರವರು ಅವಶ್ಯಕವಾದ ಏರ್ಪಾಟುಗಳನ್ನು ಮಾಡತಕ್ಕದ್ದು

ಹುಕುಂ ಬಮೋಜಿಬ್,
ಕೆ ಎಸ್ ಚಂದ್ರಶೇಖರ ಐಯ್ಯರ್,
ಜನರಲ್ ಮತ್ತು ರೆವಿನ್ಯೂ ಇಲಾಖೆಗಳ ಗವರ್ನಮೆಂಟ್ ಸೆಕ್ರಟರಿ